

CLARITH REED



# Zion's Herald

WEDNESDAY, OCTOBER 24, 1900



Hon. W. P. Dillingham

United States Senator-elect from Vermont

## TWENTIETH CENTURY THANK-OFFERING MOVEMENT

### Seven Reasons for Endorsing It

REV. J. G. GAMMONS, PH. D.

1. The movement is of God; this no one can doubt who is at all acquainted with its inception. The same spirit that in "the beginning" said, "Let there be light, and there was light," said to the Bishops of the Methodist Episcopal Church, "Let great things be planned for the church, and the church will do great things." When Bishop Thoburn said, "Two millions of converts," there was rejoicing in heaven; and when it was said, "Twenty millions for church and educational work," there was rejoicing on earth, for the church said, "We will do it; we will not disappoint our leaders."

2. Because our General Superintendents believe in, and have prayerfully planned, the movement. These men see the needs of the church as no others can see, they know as no others can know. The pastor sees from the standpoint of his own and a few other charges; our presiding elders see from the standpoint of district supervisors; our editors see from the standpoint of sections; but our Bishops, when in council of the whole, see from the standpoint of the whole. They see as can no others the needs of the church as a whole, and they understand as can no others what the church as a whole must have, if she would be the power for good in the world.

3. Such a movement is not only greatly needed in the church, but would be a great blessing to it. Think what the addition of two millions of saved souls would be to the Methodist Episcopal Church. What encouragement, what enthusiasm, it would give to pastors, officials, and members of the church! How it would revive the present membership and bring again the old-time "Amen" and "Glory to God!" What inspiration it would give to the Epworth League, the Sunday-school, the class and prayer-meetings! How it would inspire new life everywhere and fill our houses of worship with enthusiastic and devout worshipers!

4. Because debt-paying is next in order to soul-saving. No church or institution can prosper with a debt which is continually sapping its life-blood. It was Spurgeon who said: "A man alone can do more for God and humanity than a man with fifty persons holding him back;" and no one doubts that a church free from debt can do more and better work than a church with a debt, paying the annual interest of which requires more than half the energy of the whole church. Church debts are ugly things. We should be cautious in contracting them, zealous in paying them, and so happy when they are paid that we shall not say, "The former days were better than these."

5. Because debt-paying would remove the heavy load of care and anxiety which the trustees and faculties of many of our institutions of learning are now carrying. It would enable our schools, academies, colleges and universities to provide better and larger means in carrying forward the great work of the twentieth century, which is, and more and more will continue to be, educated piety and sanctified common sense. This movement should be not only carried on, but pushed, until all our debts are paid, not forgetting the great debt we owe to our superannuated brothers, their widows and children.

6. Because the twenty millions asked for by our Bishops can and will be raised. Were I to hazard a guess, I would say it will exceed rather than fall below the sum asked for. We are told that at this writing

more than half the twenty millions is pledged, and we believe that never in the history of nations were the rich giving to the cause of education, philanthropy, gospel and evangelistic work, as now. The same God who has helped Americans to get, until we have become the richest nation on earth, is now saying, "Give," until it shall become a proverb that Americans are the best, the largest, and the happiest givers of all the nations of the earth.

7. All should be givers, that they may be sharers in the blessings. Under the Jewish economy no one could join in the temple worship unless he had first purchased and given into the hand of priest or Levite his offering. His offering was a blessing to others as well as to himself; the same holds good today. We can get good to ourselves only as we do good to others. Let spiritual blessings come to the individual member, and the whole body spiritual feels the thrill. Let each one be filled with the Spirit, and things before impossible become easy to do. Purse-strings will untie, pocket-books will open, the grace of giving will become a passion, anxiety on the part of the burden-bearers will be changed into rejoicing, and Methodist churches and Methodist institutions freed from debt will, like an army equipped for battle, go forth conquering and to conquer.

Experience teaches that church building, church improvements, and church debt-paying, is always honored by God in giving saved souls as the reward of honest, devoted, and self-sacrificing work; ever proving true the promise, "Give and it shall be given you." Give, give as the Lord has prospered you. Give lovingly, give gladly, give religiously. As helps along these lines, let us pray earnestly, think rightly, read patiently, and decide honestly. Let us make it a subject of prayer in asking God's guidance in giving as well as in receiving. Don't ask God to do for you what you can do for yourself. Don't ask God to do unto others, while you, having the means to give, will not give one cent from your well-filled purse and bank account. Don't ask God to come over on your side, but see to it that you get and keep on God's side. Don't say that the battle will be fought with the great guns and the giant soldiers, but say rather, "Unless I do my little part, there will be a break in the ranks." How easily the load moves when all the horses pull together! How easily the engine drives the machinery when none of the belts slip! And how grandly the great ocean steamer glides away from the wharf when every line is cast off! So will it be in this great movement when every one does his part.

*Arnold's Mills, R. I.*

— Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of the keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness. — *Anon.*

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### After the War in South Africa

Theoretically the war is at an end in South Africa. In spite of constantly recurring fights in which the Boers show no signs of having given up the struggle, Great Britain has already begun a new administration. Sir Alfred Milner, who holds the combined offices of Governor, High Commissioner and (in time of peace) Commander-in-Chief, has left Cape Town and gone to the Transvaal to start the machinery of civil government, where he will soon supersede Lord Roberts as the source of final authority. Gold shipments have been resumed from the Transvaal, and more than two million dollars' worth is now on its way to the United States; mining machinery, ordered in this country before the war began and held here pending a settlement of the difficulties, will soon be dispatched to the South African gold mines. The election has shown the unity of British thought on the subject of the Boer republics, and the South African policy of Salisbury's ministry will continue until the British supremacy is unquestioned in all South Africa. It is a difficult task which is now to be undertaken in the endeavor to conciliate and consolidate the refractory elements which make the population of that part of the world, but some day even this will be accomplished.

### Queen Wilhelmina's Betrothal.

The Queen of Holland has proclaimed her betrothal to Duke Henry of the German Duchy of Mecklenburg-Schwerin. She was crowned on reaching her eighteenth year, Aug. 31, 1898, and rumor has coupled her name with nearly a dozen eligible young men, including the Crown Prince of Germany. A year ago she visited Potsdam, and Prince Joachim Albrecht of Prussia was assiduous in his attentions to her, but her choice has fallen on Henry of Mecklenburg. He was born April 19, 1876, is a half brother of the reigning Duke, and is reported to be tall, bright-looking, but distinctly German in appearance. He holds a commission as Lieutenant in the Prussian Life Guards, and has been much in evidence at Berlin and Potsdam, where he appears to be a favorite in court, military and diplomatic society. The marriage will take place next

spring. It will be remembered that the Queen's mother is Emma of Waldeck-Pyrmont, and the marriage of Wilhelmina to a German will naturally increase the influence of Germany in Holland. The Duchy of Mecklenburg is about as thorough a monarchy as there is in the world, and on this account the betrothal has excited some apprehension; but there is very little probability that Holland will suffer any interference with the freedom that has so long distinguished it among the nations of Europe.

### Von Buelow Succeeds Von Hohenlohe

Bismarck's political heir has succeeded to his office; Count Von Buelow, Minister of Foreign Affairs, has been named Imperial Chancellor of the German Empire. In Bismarck's time it was an office which afforded ample room for his abilities, and he was the first to fill it. When the present Emperor quarreled with his father's old friend, Caprivi was named for it, and he was succeeded by Hohenlohe. Caprivi's power was but a shadow of that of Bismarck's, and Hohenlohe's was much less than that of his predecessor's. The retiring Chancellor is in his eighty-second year, and, while he may well plead age as an excuse for ridding himself of the cares of office, it is no secret that he is not in sympathy with the Emperor's policy in China. The man who has been selected as his successor is only forty-five years old, and though of minor rank has a high standing in aristocratic circles, with a training that has thoroughly fitted him for the duties of the office. He has been in very close touch with the Emperor since the downfall of Miquel, and will undoubtedly make his best endeavor to restore to the office something of its former prestige and authority. As it is perfectly well understood that the Emperor means to be his own chancellor, and to take from his various ministers just as much of their authority as he can, the issue is bound to be interesting. Von Buelow is a very different man from Von Hohenlohe, and while he may bide his time he is certain not to miss his opportunity.

### Uniform Divorce Laws

After much study of all the difficulties, and a careful estimate of what is feasible in the matter of legislation looking toward uniformity in divorce laws, a bill has been prepared for reference to the State legislatures which, if passed, would do away with the scandal of migratory divorces, prevent the injustice of unseemly haste, and lessen the confusion arising from the legal status of divorced persons when removing to another State. It provides that no divorce shall be granted for any cause arising prior to the residence of the parties in the State where divorce is sought, un-

less the cause is ground for divorce in the State from which the parties came; it will make it impossible to secure a temporary domicile in another State for the purpose of securing a divorce, by the provision that all such applicants must have resided in the State for at least a year, and must give evidence of intention to permanently reside there; and it forbids the granting of any divorce except after a hearing before some regular court in open session. It will be a disappointment if several States do not embody the principles of the proposed bill in their statutes during the coming winter, and it will be little less than a disgrace if New England does not lead off in the work of reform. It is sadly needed.

### Colombia's Expensive Revolution

More than a year ago a new revolution broke out in Colombia, and, while the war has been of the most sanguinary kind, there has been very little mention made of the progress of the revolutionists. It is not often that twelve thousand men are killed in a single battle, but it is claimed that that number was killed at Bucaramanga. President Sanclemente has been overthrown, and the revolutionists are endeavoring to get possession of Bogota, the capital. The diplomatic agent of the insurgents in this country says that the Government of Colombia has expended about ten million dollars in trying to put down the rebellion, and that the revolutionists have spent five million dollars. There is no sign of peace, but both sides must tire of a war waged primarily between two factions for the possession of the executive offices of the Government. The insurgents show a desperate courage; but whether they win or lose is a small matter to the world at large, which concerns itself very little with South American revolutions.

### Elections Extraordinary

The closing year of the nineteenth century will be marked as fruitful of elections. Great Britain has about completed one of the most noteworthy of recent history; Austria is about to engage in one that is likely to decide the fate of the empire; thirteen days hence the United States will choose its highest officers; and our ballots will not all have been counted before the Dominion of Canada will begin to cast hers. In Canada there are to be chosen 213 members of the House of Commons. The contest is clear cut between the Liberals, who have been in power for four years, and the Conservatives, with the odds rather in favor of the Liberals. Sir Wilfrid Laurier has usually had a majority of between fifty and sixty in his favor during the last four years, but he can hardly expect to retain

quite as large a majority as that in the next House. The Liberals will make a vigorous fight, and they have on their side a tremendous patronage, since the whole railroad system of Canada is largely political, and patronage counts for much. Canada has prospered under the Liberals, and prosperity is an ally on which any party may safely depend in a general election.

#### Verdict After Long Delay

On the day that President McKinley took the oath of office in Washington ten persons were killed in the streets of Boston by an explosion of gas, and now, three and one-half years after, the State Supreme Court has fixed the responsibility and opened a way for damages that may cost a million dollars. The lower courts said the explosion was due entirely to carelessness on the part of the Gas Company, and the Supreme Court declares that this is true. It happened that the Boston Transit Commission was at work on the Subway where the explosion occurred, and in the original suit both it and the Electric Lighting Company were defendants along with the Gas Company. There was much confusion in that part of the city at the time, and many elements entered into the case; so many indeed that there were those who predicted there would never be a decision. It is a matter of congratulation that the courts have been able to fix the responsibility. It will be a cause for rejoicing if the responsible party will at once proceed to settle the damages.

#### Increasing Thrift

It is a matter for congratulation that official reports show that there has been an increase of \$173,762,999 in the deposits in savings banks during the last fiscal year. It is a fact that this is the largest increase ever known. The total number of depositors is 5,370,000 in round numbers, and these depositors have to their credit the enormous sum of \$2,134,471,130. The increase during the last four years has been at the average rate of about \$110,000,000 annually, and the total amount now on deposit ten years ago was \$1,836,001,150. These deposits represent very largely the savings of workingmen, seamen, mechanics and small tradesmen, and prove that the big industrial combinations have not made all the money that has been made during recent years. Prosperity can never be confined to the few, and in the United States the wage-earners are bound to come in for a large share of the distribution of added wealth.

#### Annual Wheat Crop

No other crop which is harvested by the world at large is so carefully estimated as the wheat crop. Whatever else fails, the people will not go hungry if there is plenty of wheat; whatever else comes in abundance, the world must go hungry unless there are about so many million bushels of wheat raised in each year. The present estimates give the yield of this year as 2,500,000,000 bushels. This is 125,000,000 bushels less than last year, and while, taken by itself, it seems a very depressing shortage, yet taken in connection with the distribution of wheat throughout the world it is far from serious. France, Germany, Italy, Hungary, and the

Argentine Republic report smaller crops; while Spain shows an increase of 15,000,000 bushels, Bulgaria 14,000,000, and Roumania reports that this year's crop will be double that of last year, when it was 16,500,000 bushels. The greatest falling off is in India, where only 188,000,000 bushels will be harvested this year as against last year's crop of 242,000,000 bushels. The yield in the United States is estimated at 25,000,000 bushels less than last year, but it is predicted that we shall be able to spare 165,000,000 bushels for the benefit of less favored nations.

#### Unclaimed Funds in Great Britain

Notwithstanding the ill success which characterizes the efforts of Americans who try to devise some means to obtain money on claims against the British exchequer, there are very large amounts awaiting any who can substantiate a claim. Several important returns relating to these unclaimed funds were made during the last session of Parliament, but there is very little prospect of any serious depletion of the exchequer. The Chancery Courts now control more than \$275,000,000 worth of property, a very large part of which will never be claimed, although no less than 44,775 suitors are more or less in evidence. Some of these accounts run back as far as 1720, and nearly five thousand of them have lain dormant for seventeen years. The unclaimed dividends on Government stocks amount to about \$11,000,000; there are unclaimed dividends in bankruptcy amounting to about \$5,000,000; and almost \$150,000 escheated to the Crown from the estates of intestates last year. There is no doubt that an extensive system of advertising after the American plan would result in bringing many successful claimants to light, but things are not done after that manner in the kingdom across the sea.

#### Operatives in Cotton Mills

When the first cotton mills were erected in New England the operators were almost exclusively native-born men and women. There was very pointed objection when the first Irish laborer was employed, according to one authority, although she came only to do scrubbing. It was not many years before the looms and spindles of these very mills were operated chiefly by Irish immigrants and their immediate descendants. To these the French-Canadians succeeded; but now they have had enough and are going back to Canada, buying new lands, releasing mortgages on former possessions, and acting as if they intended to make the Dominion their home. Italians, Greeks and Armenians are already very much in evidence, lifting their clamorous voices and lowering the standard of the operative. New England was fortunate in the first three classes from which she drew men, women and children to run her mills, but she is less fortunate now. Unless America shall do much for these latest seekers of employment the mill-owners will find they have a labor factor on which they can place no such dependence as they did on the earlier classes. In the opinion of Mr. Carroll D. Wright, who has recently been investigating the subject, factory work has resulted in mentally stimulating the operatives, and has furnished one of the

rungs of the ladder on which they have climbed to better places. If this be true, the factory is a good place for the less favored immigrants to learn the first lessons of citizenship.

#### Potency of the Puritan Conscience

When Professor Felix Adler addressed the members of the New York State Medical Association last week, he made a strong plea for their aid in fighting the battle of vice and crime which, he declared, were ready to overflow their embankments and engulf the whole city. "It is your duty," he urged, "to warn the community of the dangers that menace its youth because of the unrestricted, unrestrained vice rampant." The members were implored to ascertain the facts touching the increase of most fearful diseases afflicting the younger generation; and, after alluding to the fact that the physician is to a large extent the modern society substitute for the family confessor, the spiritual adviser, he went on to say: "There is still some of the old Puritan conscience left to prevent New York from descending to conditions of older European capitals." It would take very little of the genuine Puritan brand of conscience to work reform even in the present state of things in the great metropolis. Very many of the descendants of the Puritans do not seem to run so much to conscience as to other faculties.

#### Limiting Federal Jurisdiction

It has been held that since the United States mails are carried on the railroads of the country, these roads may be protected by Federal troops in case of any interruption, and that any interference with the running of any train is an offense against the Government. On this presumption ten of the Coeur d'Alene miners in Idaho were indicted, convicted, and sentenced to two years' imprisonment, with a fine of \$1,000 in each case. The United States Circuit Court of Appeals has now decided that it is not enough that it should be shown that mails were carried by the railroad whose service was interrupted, but that a train on which the mails were actually being conveyed from point to point was molested. Only in such cases does the offense come within the province of the United States courts; all other interruptions of the management of railroads by armed men, strikers, or the common mob, must be dealt with by the State courts. This is a far-reaching decision, because it has been held that the street-railway mail service brings the roads under the protection of the Federal Government in the event of a strike.

#### Weyler Makes Trouble

The Spanish minister of war, General Linares, appointed General Weyler to be captain-general of Madrid, without consulting any of the members of the Cabinet. Both these leaders are intent on reconstructing the army and navy, and are unceasing in their demands for more money for these two branches of the public service. The appointment of Weyler to this important post gave offense to several members of the Cabinet, and the minister of agriculture and the minister of the interior promptly resigned. The other

members contented themselves with a protest against Weyler's promotion. At a later meeting such serious differences developed that Silvela, after an unsatisfactory interview with the Queen Regent, placed the resignations of his entire Cabinet in her hands. She promptly sent for General Azcarraja, who was minister of war before Linares, and asked him to form a new Ministry. He was more successful than was expected, and announced their names on the following day. The change probably means a strong infusion of the military into the government of the Spanish people.

**Charles Dudley Warner**

Forty years ago Mr. Warner came from Chicago, where he had begun the practice of law, to Hartford to engage in editorial work with the present Senator Hawley. On Saturday he died in Hartford, after a busy and useful life, at the age of seventy-one years. Born in Massachusetts, he was educated at Cazenovia Seminary and Hamilton College, New York, and admitted to the bar in Philadelphia. His power was in his pen, and ever since the appearance of that most delightful little sketch, "My Summer in a Garden," he has had a wide circle of appreciative readers. As one of the editors of *Harper's Magazine*, he contributed many notable papers on present-day questions. As a writer of brilliant sketches of experience and character he has had few equals, and as a valued friend and faithful supporter of educational and social reform questions, he has exerted a wide influence. At an authors' dinner, in New York, some years ago, it was said of him that he was better loved by the members of his own craft than any man in America. This tribute to his delightful personality was well merited. While he was not a deep thinker, he gave each subject of his study conscientious attention, and spoke with positive conviction. He felt that he had a helpful message for the American people, and he spoke well and handsomely, making friends with each new year and proving himself worthy of the high esteem in which he was held by them.

**Anthracite Coal Strike Still Unsettled**

It will be six weeks next Saturday since about 120,000 coal miners went on a strike. The public will be slow to believe that it would have been possible to hold that number of men together during all this time, in substantial agreement, unless there were some real grievances to be redressed. The operators having made an agreement to advance wages 10 per cent., the miners, at a meeting of their delegates on the 12th inst., voted to accept the offer, and it was confidently expected that work would be resumed on the following Monday. It was discovered before that time that a considerable number of the leading operators had not joined in the agreement, and that others intended to reduce the price of powder and count that as a part of the promised increase. So the strike continues, although it has already cost about ten million dollars. Naturally the strikers are much depressed by the turn which affairs have taken, and hunger is working inroads in their ranks. There is a very decided feeling that the strike should be settled, and it cannot be

denied that the strikers up to the present time have so conducted themselves as to deserve the sympathies of the public. Of course there are two interpretations possible in regard to the ten per cent. advance, and it is easy to reckon eighteen per cent. if the price of powder is to be reduced from \$2.50 to \$1.50 a keg, and the wages then increased by ten per cent.; but there is very little doubt that if all the operators would agree to the ten per cent. advance, and promise to maintain that advance till April 1, 1901, the strike would be at an end. It ought to be possible to arrange some agreement by which all strife of this kind might be prevented. It has been done in other industries. It should be done in the anthracite coal industry.

**John Sherman, Statesman**

When the Whig National Convention nominated General Taylor for the Presidency, in 1848, John Sherman was one of the delegates, and he has had a part in every presidential campaign, except the present one, since that time. He was one of the founders of the Republican Party in Ohio, and was first elected to Congress in 1855. In all the great events preceding the Civil War he played a distinguished part. It was Sherman who was one of the first to see the necessity of a railroad to the Pacific, and our present transcontinental system of transportation owes a great debt to him. When President Lincoln took Senator Salmon P. Chase into his cabinet, Sherman was elected to the Senate in his place. All through the dark days of the Civil War his exalted patriotism and indefatigable energy never once faltered. A master of finance, his grasp of the situation was a marvel to men of smaller comprehension. In all the exigencies growing out of four years of war, in the refunding operations of a later date, and in the resumption of specie payments, Jan. 1, 1879, Sherman's hand was seen and his influence was paramount. As a successful financier his reputation will never be called in question. He was a past master in that department. Twice called to the executive duties of the Cabinet, it was during his term as Secretary of the Treasury that he added most to his reputation, and it was at this time that the brilliancy of his career was most apparent. That he was never honored with a nomination for the Presidency was due most of all to the fact that he lacked the power to inspire enthusiasm, and even the most ample confidence of the party leaders could not make up for that lack. It was his misfortune that his abilities and services were not fully appreciated by his own generation, but no history of the last forty years can ever be written that does not give him a large place. He was born in Lancaster, Ohio, May 10, 1823, and died in Washington, Oct. 22.

**Making Progress in China**

If there is any reliance whatever to be placed in well-authenticated reports, many of them of an official character, very marked progress towards the settlement of Chinese affairs has been made within the past week. The announcement that Germany and Great Britain had formed an alliance to keep both the seacoast and river ports of China open, and to maintain the territorial integrity

of the country, came as a distinct surprise, but resulted in an immediate clearing of the atmosphere. This is virtually taking the position assumed by the United States many weeks ago, to which Russia gave consent. At the beginning it was quite too much to expect that the United States would be the one Power to speak with authority, for we made no such formidable military preparations as Russia, Germany, France, Japan and Great Britain, and we had no territorial interests to protect; but present appearances indicate that we are in a fair way to see our suggestions adopted, and this without the necessity of any entangling alliances on our part. This does not mean that the new Anglo-German alliance may expect anything more than the moral support of the United States, but it can safely rely upon that; and this will accelerate the action of the other Powers, inspire the confidence of the distracted Chinese Government, and concentrate the forces of public opinion throughout Europe. The attitude of Russia has been called in question, and her disclaimers of any intention of possessing herself of any part of China have been seriously discounted. She declares that she has no intention of annexing Manchuria, but her enemies say that she will "occupy" it without "annexing" it in the diplomatic, technical sense of the term. It is understood that France is in secret alliance with Russia, but the ends in view have not been made public. By giving to the world the terms of their alliance, Great Britain and Germany have disarmed all reasonable fears of a prolonged contest in the settlement of the grave questions in the East.

**Events Worth Noting**

It has been decided to summon the French Parliament in session November 6.

Marquis Ito has succeeded in forming the Cabinet in Japan to take the place of the Cabinet of Marquis Yamagata.

President Krueger sailed from Lorenzo Marquez, Portuguese East Africa, for Holland, in the Dutch cruiser Gelderland, on Saturday last. He will land at Marseilles.

King Oscar of Sweden has become so ill that a long period of rest will be necessary to restore his health, and the Crown Prince has been appointed Regent.

The Kentucky juries have found three persons guilty of the assassination of Governor Goebel (two as principals and one as accessory), and have awarded one sentence of death and two sentences of imprisonment for life.

The Viceroy of India says that one-quarter of India's enormous population has felt the effects of the famine, and that at least 500,000 people have starved to death. The loss from the failure of crops alone is estimated at \$250,000,000.

Count Zeppelin's airship has had several trials, but the accounts are conflicting. His friends claim they were successful, but the test was very far from conclusive.

The Boston Steamship Company has contracted with the Maryland Steel Company for two immense freight steamers to carry 12,000 tons, dead weight. They will be the largest ever built in an American shipyard for the merchant marine.

An error in counting the votes for the Hall of Fame has been discovered, which reduces the number cast for Elias Howe to 47 (51 being necessary to an election).

### IS CHRIST YOUR DEAREST FRIEND?

EVERYBODY knows what a great difference there is among Christians in this particular. While some have the closest personal friendship for the Saviour, with others there is very little of this feeling. To the latter He is simply a great teacher, a spotless example, a martyr to the truth, a marvelous religious leader who has deserved wondrously well of the world. Their individual obligation to Him is of a shadowy sort, and scarcely other than that which loosely binds them to any hero or philosopher whose life they admire and whose words have thrilled them. Not so with the devotee. It is not admiration simply with him, but adoration. He can find no terms of endearment strong enough to express his love. Words altogether fail, nor do ordinary deeds suffice. He longs for something quite out of the common to show what he feels. He understands how it was with Mary of Bethany when she had to break the flask of alabaster. Commandments are not called for. The slightest wish of Jesus, however indicated, is to him the strongest of laws. He would gladly die the worst of deaths to give Him the least of pleasures. Such language may not yet find full echo in our hearts, and Faber's impassioned verse, or some of Charles Wesley's stanzas, may seem to us overwrought. But can we comprehend it better than once we did? Is this attitude of the hot lovers of the Lord more intelligible to us than it used to be? Have we more of a response to it in our soul? If so, there has been growth, and we are moving up to take our place beside the bosom friends of the Master.

### "WAS ANYBODY CONVERTED?"

WHEN the lay preachers whom Mr. Wesley sent out to preach to the people returned to report their itinerant labors he was accustomed to ask: "Was anybody converted?" In the records of the early Methodist preachers — like Bishop Asbury's journal, for instance — the reader is struck with the frequent references to conversions attending the preaching services — as though conversions were the natural accompaniment of preaching and the proof of its apostolic character. The fathers reported not infrequently that they had to pause in the midst of a sermon and go down from the pulpit to pray for a convicted hearer crying for mercy. Such things do not happen in these days. It would make a great sensation if, in any of our elegant churches, the pastor should be interrupted in his sermon by the outcry of a person suddenly brought under conviction.

What is the cause of this great change? Is the substance or manner of our preaching so widely different? Have our public services become so much more decorous and artistic, and so hedged about with religious formalities and propriety, as to make it impossible for the convicted soul to break through the barriers? Is it because preachers have ceased to expect conversions immediately under their preaching and, according to their non-expectation, no longer shape their sermons to the producing of definite results? Is it because

we have so adjusted our church machinery that sinners and saints alike feel that it would be an impropriety for any one to make public confession of his need except in the established time and order?

This state of things is not peculiar to the Methodist churches, or to our country. The same conditions exist in English churches. Dr. Thomas B. Stephenson, an ex-President of the Wesleyan Conference, and one of the most distinguished preachers of the connection, addressing his brethren of the Conference, referred most impressively to the same conditions. He said:

"I have been greatly impressed, during the last few years particularly, with the importance of expecting that direct spiritual work shall be accomplished under the immediate preaching of the Word of God — at the moment then and there. We have our machinery for ingathering souls, our penitent forms and inquiry rooms, and various other methods for bringing men to decision. I do not desire to criticise them. They may be used with judgment to advantage, in their right place. But is there not a danger that we should not expect that while the sermon is going on souls shall be saved? Must we wait till afterwards? Must we wait till the prayer-meeting begins, or till the inquiry room is filled? God has recently taught me one or two lessons in that matter by one or two incidents which have greatly impressed me. Some time ago, as I was preaching, a woman sprang up and cried for mercy. I have not often seen that; I wish I had. But why was it not often happening? Last Monday night my church said goodbye to me. At the meeting held for that purpose a good Congregational minister said some words about the conversion of a man and his wife. And he went on to say that he heard Dr. Stephenson preach one Sunday at Mr. Morgan Gibbon's church, and while he was preaching the man was saved. I did not know this, but how thankful to God I was! 'While he was yet speaking the Holy Ghost fell upon them.' Ought we not to expect immediate conversion? God grant that we may often see it?"

Is it too much to say that souls are not converted under the regular Sunday preaching because we do not expect them to be — because the preacher does not shape his sermon for that result? "According to your faith be it unto you."

### MODERN BIBLE STUDY\*

HOW important is definition and the right choice of words! How easy it is to misunderstand and to perpetuate misconceptions! That which is set forth under certain terms and aspects is rightly regarded as harmless, is looked upon with deepest horror under other terms. So greatly are we under the power of language and of first impressions.

The phrase, "higher criticism," has been widely misapprehended, and has needlessly raised great alarm which it will take a long time to remove. Many resent what they consider the arrogant assumptions of scholars in daring to "criticise" the Bible and to look down upon it from some "higher" position. It is

THE HISTORY OF THE HIGHER CRITICISM OF THE NEW TESTAMENT. Being the History of the Process whereby the Word of God has Won the Right to be Understood. By Henry S. Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. The Macmillan Co.: New York. Price, \$1.50.

not surprising that, with this view, they are up in arms and can listen with no sort of patience to what is said in favor of these men. But if they should come to regard them as honest, reverent, humble, patient searchers after truth, seeking simply to get at facts, and to win for the Word of God the right to be understood — which is what they really are, in the main — they would certainly cease to revile them.

Professor Nash has done excellent work in the line of explaining the purposes and processes of these Scripture investigators, who, beginning with Semler, the pioneer, in 1754, have thrown so much new light on the method God has taken to reveal Himself to man. He defines criticism "as a movement of the human mind, inspired by the consciousness of truth unknown, but knowable, and sustained by the resolution to serve the truth without fear or favor." Biblical criticism he defines as "the application of scientific methods to the textual and literary study of our Scriptures." "Criticism," he says, "is not this or that opinion, or body of opinions, it is an intellectual temperament, a mental disposition." "It is Bible study or interpretation, as it must needs be pursued in an historical age." "Criticism is that mental process in modern Christianity whereby the historic character, the true nature of divine revelation, is appreciated and manifested." "The old exegesis took the Bible out of its historical setting, and removed it from its relations to definite times and concrete situations, causing the men of the Bible to speak altogether in the language of the men of a far later time. The aim of our exegesis is to find the Bible at home within its history, and having found it there, to listen patiently and reverently while it tells its story in its own tongue."

Who can object to this? Who does not see the absolute necessity of this if we are to get at the truth and come by the entire body of available facts? Do we not want the Bible to be given a chance to speak for itself, apart from the mistaken interpretations forced upon it in less enlightened times when tradition was dominant and an infallible church held sway? The Reformation began the process of emancipation, and our own time is completing it. That is all. "Tradition is the interpretation that sets up the opinions about the Scriptures held by the papal hierarchy as sufficient and authoritative. Criticism is the interpretation that insists upon going behind the interpretation to put direct questions to the Sacred Books." Protestantism is at last growing to be consistent, and carrying out to their logical conclusions the principles of the Reformation. The Bible has broken away from that bondage to human opinion in which it was so long confined, and is now being allowed to speak for itself. It is a mental revolution. The old allegorical method of interpreting the Scriptures has been discarded, and the historical method has taken its place. Under this system the person and life of Christ has been made the central heart of Bible study. The divine character of Scripture is in no way invaded by this application to it of the intellectual methods of our time; on the contrary, it is given the highest possible

honor, it is being known as it is in itself, and interpreted along the interior lines of its own meaning and purposes. The debt of Christianity to Christ is being paid, and we are coming to know our Lord according to His own mind. Revelation is an historical process; and without the historical human book, the historical human Christ ceases to stand out clearly before the eyes of His people. The authority of facts has taken the place of the authority of an infallible church.

When all this is understood, it will be seen that the higher critics are not men who for insufficient reasons are breaking the peace of the church. They are pursuing a divine calling, discharging a sacred obligation, doing the same work the fathers and scholastics and reformers did, and doing it better. Some of them, it is true, have spoken unadvisedly, have set up cliques for purposes of mutual admiration, have become conceited, have known too much, have rushed prematurely to conclusions which do not stand the test of more searching examination; but the sins of critics no more impair the authority and value of criticism than the sins of churchmen impair the church's right of existence. Nor, because the study of the New Testament is now less dogmatic and more historical, does it need to be less devotional, less rich in spiritual suggestion, less helpful to growth in grace. The beauty of the Word may for a time be impaired by our analytical study of its sources, but in the end its power to cheer our hearts and strengthen our purposes will be the greater by reason of our deeper knowledge of the way by which the mind of God has been revealed. "Higher criticism" — in other words, modern Bible study, or the best road to the original meaning of the Holy Scriptures — becomes, on this view, a saving necessity of the very life of the church laid upon us by its Lord and Master. And when the temporary loss and confusion inseparable from so considerable an alteration in old established views have passed away, it will be very clearly seen that God was in the movement, and that He has worked out by means of it no little glory to Himself.

Prof. Nash's volume, one of the series of New Testament hand-books edited by Prof. Shailer Mathews, of Chicago, meets a real need, and deserves wide circulation.

### THE BROWN CHAIR

I DOUBT if there is one person in fifty who reads the customary fall announcements of the publishers with more than "half an eye," as the saying is. The average person merely glances at them, or, at best, selects those most likely to meet his own needs, and scans them with some measure of attention. The average person, consequently, does not know that there is food for reflection, as well as entertainment, to be derived from an appreciative perusal of these announcements — particularly the prospectuses of the various magazines.

From the nature of these promises it is growingly evident that literature, in America at least, is rapidly becoming the province of the artisan and the tradesman. Subserving the requirement of the mercenary publisher, the first question with the author seems to be: "What can I write that will most effectively pander to popular demand?" And the second is like unto it:

"Where can I sell this thing for the most money?" This situation of affairs may entertain or depress, as one feels inclined to look at it.

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It is plain that the *zeit-geist*, the spirit-of-the-age, has pervaded letters. We have put Pegasus between the thills of a market-wagon; we have made literature a matter of commerce. To produce something cleverly adapted to popular notions and fads, neatly articulated and polished, and likely to sell, is the ambition of the modern literary artisan. We see precious little, nowadays, of the kind of art that exists for art's sake, or, better still, for truth's sake; and what we do see of it is likely to be in most obscure corners. A friend of the Brown Chair recently claimed that he had discovered a contemporaneous poet equal to Shelley, but could find only one fragment of him. I inquired where he happened upon that fragment, and he confessed that it was in the *Monthly Nosegay*, a magazine that pays for contributions with subscriptions (when it has to), but prefers to steal them outright when possible. It was fitting that the new Shelley should have encountered such an editor, for the old Shelley, I believe, fared little better.

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It is amusing to read the "interviews" with our popular writers, by which the purchasers of their wares advertise the goods to the reading public. One is reporting to be "doing" a story for a syndicate of wholesale fiction-dealers. The specifications are furnished by Fadley, the head of the syndicate, and the story is not to vary in any respect from the Fadley model. Another "willin'" Barkis of letters is about to embark for Kamtschatka, in the interest of the *Daily Tom-tom*. The *Tom-tom* is to furnish the drumsticks. His story is to appear before his return to civilization (the innocent reader involuntarily wonders how); but heaven only knows what it will be about — he doesn't. It will be illustrated, however, and will contain 80,000 words.

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This is the sort of thing to whose debased level our "leading" men of letters are allowing themselves to be knocked by the highest bidder. Even the Muse will dance, if you will only carpet the floor under her feet with gold. The present is an age of commercialism in letters and commercialism, too, of the most sordid and truckling kind. Almost any professed artist is willing to become an artisan for pay. Indeed, he volunteers to do so; he makes himself an artisan by producing of his own accord the gaudy trifles demanded by a generation almost childish in its love of literary baubles.

And the worst of it is that this eager and assiduous carving of jumping-jacks is wretchedly poor work of its kind. One might be more inclined to forgive an artist for relapsing into an artisan, if only his technique were first-rate. There are carvers of trinkets among the Chinese whose marvelous dexterity and delicacy of workmanship console the tourist for the lack of genuine art in that country. But when an artist dispenses with an ideal in order to copy a model, and then makes botchwork of his copy, what credit, or even tolerance, does he deserve? The most that can be said in behalf of the modern literary artisan is that he is not disobedient to the publisher's dictum. But his technique, his details! The most slovenly execution ever suffered in English literature is now endured at the hands of writers who, professedly, give their whole attention to technique — since there is no such thing as

idealism or originality or personal force in their work.

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It is truly a pitiful state of affairs that we confront in contemporary writing. Few, very few, are the voices of power of individuality — voices filled with "the solemn undertone of purpose." And these few, after some brave solitary effort, shall they not join themselves also to the banal chorus of literary men-at-arms and syndicate supernumeraries? If personalities were less offensive, I might mention a score of writers who started out with courage, an ideal, and some devotion to art, but are now coursing busily with the well-governed pack of syndicate sensation-hunters. It is depressing to find that the really clever men of our day have so little respect for art and for brains, and so huge and voracious a love of money. It seems hardly possible that they need to prostitute themselves to such uses, in order to make a comfortable living; yet, if it be really so, better a thousand times to openly forsake the service of Literature than to betray her into the hands of her enemies by such debasing infidelity and treachery.

BROWN CHAIR.

### Says Liberalism is Also Degrading

WILLIAM W. DAVIS, of Boston, who feels that an experience of many years as a life member of the American Unitarian Association and a member of the standing committee qualifies him to form some judgment regarding the "Men in the Churches" as discussed in the *Boston Transcript* by Rev. George Willis Cooke, of Wakefield, writes a very intelligent and convincing letter for the same paper, showing that attendance upon the Liberal churches in this city has greatly decreased. Here are some of his forceful inquiries: —

"Who is there among us today that fills the pulpit of the Universalist denomination and crowds her churches as that matchless minister, Hosea Ballou? Where do we find at the present date, in what are left of our old historic Unitarian churches, the galaxy of clergymen who crowded at every service the sanctuaries to which they ministered? Who, today, has any chance to listen to the 'glad tidings of great joy' as proclaimed by Channing and Gannett in the old, unattractive Federal Street Church, or the scholarly and refined discourses of Young and Frothingham in the old First and the New South Church of Summer Street? Who is there now to address the immense assembly that overcrowded the Music Hall to listen to the mighty voice of the magnetic preacher who reposes in the Protestant Cemetery in Florence? Where is the Starr King of the present age? Where the historic church he crowded year after year? Where are the twenty-four decayed West End churches? Where is the undenominational Seaman's Church, which was always filled when Father Taylor appeared in the pulpit? Those days are past, and with them have passed the line of illustrious ministers of God. It is now a necessary thing to advertise the coming sermon, and to crowd the approach to the church with theatrical-like bulletins. We read some of the subjects by these latter-day divines: 'Who was Cain's Wife?' 'Garments Stained with Blood,' 'The Runaway Slave and His Master,' 'Dragon's Teeth.' Are these subjects (which actually were announced for last Sunday in our city churches) inspiring enough to draw from his home a man who respects himself or his Gospel?"

Most of the current criticism — of which there is much — against ministers and churches is turned upon the evangelical denominations and their clergy; but here is one man of the Unitarian fold who does not spare his own and a kindred denomination. He would have us to understand, as a close observer, that the Unitarian and Universalist bodies have most strikingly degenerated, especially in the strength,

seriousness and noble passion of their ministry. He writes with prophetic rebuke, force and truth in the following sentences:

"Produce in our pulpits today the intellectual, fervid and wonderful discourses that, fifty years ago, crowded our churches; produce today the devoted, saintly clergy that then preached the Gospel only, and I will show you a fair proportion of laymen, as well as laywomen, in the pews. Any man who values his self-respect will not be anxious to listen to much that is proclaimed from the Protestant pulpits of today! Doctrinal preaching has passed; but let the church furnish good, stanch, scriptural, gospel truth, and the men will return to the church."

### Senator William P. Dillingham

THE will and wish of the people of Vermont found normal expression and gratification in the election last week of Hon. Wm. P. Dillingham as United States Senator to succeed the late revered Justin S. Morrill. Governor Smith flew violently in the face of the people in refusing to appoint Mr. Dillingham to fill the unexpired term of Mr. Morrill at the time of the latter's decease. But the people of Vermont, through their legislature, have expressed their preference in a most vigorous manner. Knowing well the Senator-elect—what the man is in himself, that for which he has stood during his whole career, and that for which he will unmistakably stand as a United States Senator—the editor took unusual pleasure in telegraphing his gratification: "Heartiest congratulations from a son of Vermont and from New England Methodism." His brief address made when presented to the united bodies which elected him is characteristic of this man of modest merit and conscientious purpose. He said: "It is a great honor to be elected to the highest legislative body in the land, and it is also an honor to represent a State like Vermont. When I consider the illustrious men who have filled this illustrious position in that body, the thought comes to me of the responsibility of the place, and I feel the burden of it. I have come to express the great satisfaction I feel that I have been thought worthy, and to extend to you and the people of this State my heartfelt thanks."

The joy of his village home—Waterbury—where he was born, and where he is beloved by all as a personal friend and helper, upon the announcement of his election, is significant. The Boston *Herald* says: "At Waterbury the news of the election of William P. Dillingham as United States Senator was made the occasion of an enthusiastic impromptu celebration. Every whistle was blown and every bell rung. Men, women and children dashed into the streets and a procession was formed, which marched through the village."

In many respects the career of ex-Governor Dillingham has been one of unusual interest. He is now fifty-seven years of age, and was "born well." His father, Hon. Paul Dillingham, was a member of Congress, and also Governor of Vermont during a portion of the Civil War; his grandfather bore a notable part in the Revolution; and his great-grandfather fell while fighting with Wolfe at Quebec. It was his father's intention to give William a university education, and he fitted for college at the Newbury (Vt.) Seminary and Kimball Union Academy at Meriden, N. H., but the exigencies of the Civil War rendered his services necessary in his father's office. He was summoned to places of public trust and honor as soon as he reached his majority, and has been thus employed and honored ever since. In 1888 he was elected Governor, receiving the nomination without opposition, and a phenomenally large majority on the day of

election. In this position he looked well after the material interests of the State, and added honor to the commonwealth by his appearance at various public functions at home and abroad. His retiring message was notable for the impetus which it gave to the enforcement of the prohibitory liquor law. He has long been the painstaking and efficient president of the board of trustees of Montpelier Seminary. As such he has been a constant visitor at the sessions of the Vermont Conference, and his addresses delivered at the Seminary anniversary have been notable occasions.

As a lawyer Governor Dillingham takes high rank. He has a large clientele, and is in demand in important cases in more than half of the counties of the State. His public addresses show evidence of wide reading, careful preparation and thoughtful discrimination. As a speaker he is earnest and enthusiastic, and invariably convinces his audience of his sincerity and depth of purpose.

But it is as a Christian worker and a Methodist that he is best known to the readers of ZION'S HERALD. He came into the church in early manhood, and has given to the church and cause upwards of thirty years of honorable service. Almost from the outset he has been a teacher in the Sunday-school, and the large number of young people who have been in his classes can testify to his thorough knowledge of the Scriptures, his intelligent application of Biblical truths to the needs of every-day experience, and his vivid manner of illustrating obscure passages or flashing new light upon familiar texts. He seems equally at home in a business meeting or a religious service and always has a judicious word for either occasion. He was a member of the General Conference of 1892, and there made a member of the Judiciary committee for the First General Conference District. He would have had a re-election at successive quadrenniums, but his business rendered impossible the amount of time necessary. All in all, he is both a loyal and a royal layman.

He will take high rank in the United States Senate as a statesman of experience with highest ideals and with rare judicial and executive qualities, and his influence upon his colleagues as a man of spotless moral character and aggressive religious life will be unspeakably helpful.

### PERSONALS

— Rev. and Mrs. H. Olin Cady, of our West China Mission, arrived in Chicago, Oct. 14.

— Prof. James McLean, of the University of Colorado, has been elected president of the University of Idaho.

— Rev. and Mrs. Joseph R. Wood, of Frostburg, Md., will celebrate their silver wedding, Saturday evening, Nov. 10.

— Rev. Dr. Camden M. Cobern, pastor of Trinity Church, Denver, has completed the manuscript of his commentary on Ezekiel and Daniel.

— Rev. H. D. Atchison was recently transferred from the Oregon to the Upper Iowa Conference and appointed pastor of First Church, Dubuque.

— Dr. Adam Miller and wife, of Chicago, celebrated, Oct. 13, the sixty-fifth anniversary of their marriage. Dr. Miller is ninety-one years of age, and Mrs. Miller is ninety-two.

— Messrs. Eaton & Mains announce for publication, about Nov. 15, a book of the highest scientific importance and popular interest on ancient Oriental history and archaeology, with the title, "A History of

Babylonia and Assyria," by Professor Robert W. Rogers, Ph. D., LL. D., of Drew Theological Seminary.

— Dr. A. C. Hirst, pastor of Centenary Church, Chicago, has been appointed pastor of First Church, Omaha, Neb. Rev. M. W. Chase, pastor of First Church, succeeds Dr. Hirst as pastor of Centenary.

— Mrs. Henry, wife of the late Rev. Ira B. Henry, a former member of the Illinois Conference, has been elected superintendent of the Deaconess Home and Training School at San Francisco, Cal.

— Bishop Ninde, who was taken ill with symptoms of pneumonia during the recent session of Rock River Conference, is steadily improving. He is the guest of Mr. N. M. Jones, of Oak Park, a suburb of Chicago.

— Rev. C. H. Smith, of the Thames St. Church, Newport, R. I., has been visiting his parents at Independence, Iowa. While there he lectured for the benefit of the Ladies' Aid Society, on "Wise Boys and Winning Girls."

— Mr. Gordon Hamilton, son of Bishop Hamilton, made an address on the "Freedmen of the South" at Pacific Grove on a recent Sunday evening. There was a large congregation, and the address was highly commended.

— At the parsonage in East Machias, Me., on Oct. 10, Miss Estelle M. Barker, daughter of Rev. Dr. J. H. Barker, the pastor, was united in marriage with Mr. Fred Sturtevant Sawyer, of Boston, the father of the bride officiating.

— Prof. Wilhelm Oneken, of the University of Giessen (Hesse), who was intimately acquainted with the late Prince Bismarck, writes to a Dresden journal that Bismarck's last prayer was: "Lord, I believe! Help Thou mine unbelief!"

— The *California Christian Advocate* of last week said: "Dr. John L. Pitner reports that Westlake Church has already raised money to complete the Sunday-school room. Work will commence at once. When finished, Westlake will have one of the most complete Sunday-school rooms in this part of the State."

— Dr. Thomas B. Neely, secretary of the Sunday School Union and Tract Society, returned last week from his first official tour of the Annual Conferences. In a little less than six weeks he traveled about 6,000 miles, visited seventeen Conferences, and averaged over seven addresses and sermons each week.

— The marriage of Miss Alma Avis Claflin, a grand-niece of ex-Gov. William Claflin, and Harry Dunning Banta, of Boston, took place on Tuesday evening, Oct. 16, at the residence of the bride's mother, Mrs. Clarence Claflin, 22 Rockview Street, Jamaica Plain. The ceremony was performed by Rev. E. W. Virgin, of Dedham. The couple sailed on the "Commonwealth" for Europe, on Wednesday, Oct. 17, and on their return will reside at Jamaica Plain.

— The marriage of Miss Edith Eaton, daughter of Rev. and Mrs. C. E. Eaton, of North Haverhill, N. H., to Mr. J. Ray Sargent, of Franklin Falls, occurred, Oct. 16, the ceremony being performed by the father of the bride, assisted by Rev. C. U. Dunning, pastor of the groom. A reception followed, which was attended by a large number of friends, including twenty-six little children, members of the bride's Sunday-school class. Mrs. Sargent is a graduate of New Hampshire Conference Seminary. She will be greatly missed for her efficient services at North Haverhill, but will be a valuable acquisition to the church at Franklin Falls, where her husband is an official member and one of the

rising young men in New Hampshire Methodism.

— Rev. Dr. J. E. C. Sawyer, of Syracuse, N. Y., called at this office last week on his way to visit friends in Maine. He had stopped at Pittsfield to make the dedicatory address connected with the gift of a mortuary chapel to the Protestant cemetery in that city.

— At the meeting of the Board of Managers of the Missionary Society, Oct. 16, representatives of the Board in the General Missionary Committee were elected as follows: *Clerical*—J. M. Buckley, J. F. Goucher, J. M. King, S. F. Upham, S. W. Thomas, S. O. Benton, A. K. Sanford; *reserves*—F. M. North, C. S. Wing, J. C. Wilson, H. A. Butt. *Laymen*—Alden Speare, J. S. McLean, J. H. Tatt, E. L. Dobbins, Charles Scott, E. B. Tuttle, J. F. Rusling; *reserves*—G. J. Ferry, Anderson Fowler, G. G. Reynolds, J. M. Cornell.

— The *Western Christian Advocate* says, in last week's issue: "Mrs. Electa B. Curts, wife of Dr. Lewis Curts, recently Agent of the Western Book Concern, succumbed to long illness and passed to her rest, Oct. 9, at Stillman Valley, Illinois. We join with the great number of friends of Dr. Curts here, in Illinois, and throughout the country, in extending our fullest sympathy in this dark hour of bereavement." At the recent session of the Rock River Conference Dr. Curts was appointed to First Church, Aurora, Ills.

#### BRIEFLETS

In order to make space in this issue for the lengthy reports of addresses at the Boston Preachers' Meeting and the Social Union, and the very excellent report of the Mohonk Conference, a great deal of church news, already in type, is crowded over to the next issue.

Thirty thousand dollars have been promised to Northwestern University for a new hall for women. The money is given on condition that the University raise an equal amount to go with it.

It is a significant fact, and evidence of an unmistakable attitude on the part of the churches, that at the recent session of the Detroit Conference only one minister was reappointed for the sixth year.

The annual meetings of the General Committees on Church Extension, Freedmen's Aid and Missions are to be held in November. The semi-annual conference of the Bishops begins Oct. 29 at Trenton, N. J. The meeting of the Church Extension committee will be held in Brooklyn and begins Nov. 8; that of the Freedmen's Aid committee will be held in Newark, beginning Nov. 12; and that of the Missionary Committee in New York, beginning Nov. 14.

The *Northwestern* is authority for the statement that "Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, has received, through Bishop Mallalieu, from a friend in New England, \$15,000 for the endowment of the Marsh Training School and Hospital in connection with the medical department of New Orleans University. Fifteen thousand dollars additional is to be raised by Bishop Mallalieu and the secretaries, making the endowment \$30,000." We would like to give the name of this generous layman who has done so nobly, but we are forbidden. Many of our readers, however, will have no difficulty in

identifying him. At any rate, we will pray that his tribe may increase.

The things we do best are those we do most unconsciously.

If our readers will kindly loan this issue of ZION'S HERALD to non-subscribers for examination, with the announcement that subscriptions can now be made until 1902 for \$2.50, they will render a Methodist benevolence a substantial service.

Lasell Seminary is in receipt of a letter from a Galveston business man whose two daughters were formerly at school there, detailing and taking nothing from the horror of that dreadful night and subsequent days and nights. On the day he wrote, Oct. 1, the body of a nicely dressed white woman was found under the rubbish just at the foot of the front steps of his daughter's house, which is next to his own. They are finding them like that every day.

Before you sow any seed, be sure that it is of the vital kind and will grow. There are multitudes of sowers, nowadays, wasting their own time and cheating the soil by sowing seed that is as dead as shoe-pegs.

We must not forget, because of the undue emphasis that has been placed on the arrested growth of American Methodism for a decade, its wonderful expansiveness when its entire history in the United States is taken into account. Bishop Hendrix brought out this fact with tremendous force in his address before the English Wesleyan Conference. He said that although the introduction of Methodism to America was of later date than that of Anglicanism, Congregationalism, and many of the other churches, yet in growing it had surpassed them all, and while the population had increased fourteenfold, Methodism has increased ninety-sevenfold. It is comforting, also, to be assured from reliable data that our denomination has passed the era of declension, and is already beginning to show its old-time record of annual increase in membership.

That our readers, as a whole, may enjoy at the earliest moment the addresses made on Monday at the Boston Preachers' Meeting and at the Boston Social Union, we have taken unusual pains to present reports of the same in this issue.

Nothing will take the place in the preacher of the passionate yearning to win souls to a submission to Jesus Christ. Every minister should preach with the assured hope that some of his hearers will accept the message of salvation even while he is delivering it. The *Methodist Times* puts it well for Methodists in saying: "The conversions of St. Paul, St. Augustine, Martin Luther, and John Wesley, the four mightiest preachers the Christian Church has known, were instantaneous. If a man does not expect his audience then and there to submit to Christ, it alters the whole tone and character of his preaching. He may be an essayist, a theologian, an expositor, anything you like, but he cannot be a Methodist preacher."

We were gladdened last week in the receipt of a letter to the publisher from one of the ministers of our patronizing Conferences, which stated, in substance, that a business man, who would not allow his name to be given, but who is a member of the church, had been so greatly prospered in his business during the last year that he desired, as one form of a practical thank-offering, to send ZION'S HERALD under our

special offer to thirty persons who would not be able, unaided, to secure it. That is practical beneficence of the most helpful and permanent nature. Who can begin to calculate the good that will come from it? It is estimated that every issue of a religious paper is read by at least four persons. This generous act provides, therefore, that 120 persons—quite a permanent every-day congregation—will be addressed by ZION'S HERALD for fifteen months. Will not other generous readers join in this splendid effort to make life richer and better for those who are less highly favored? We could make the best use of at least \$500 in the same way. Donors may be assured that only wholly worthy people will become the recipients of such generosity.

#### A Great Opportunity

A PECULIAR opportunity is given in the near future for some specific and important temperance work in our churches. All who believe in something beyond endorsing resolutions passed by other people will take much pleasure in assisting at this time.

The topic for the Epworth League service for Nov. 18 is the national cost of the liquor traffic. The same subject is assigned to the Societies of Christian Endeavor and the Baptist Young People's Union. There is thus assured in practically every religious community a union of thought, of prayer, and of sympathy on a most important theme. Surely every League will do its part.

On the following Sunday, Nov. 25, there is another opportunity and a double one. The International Sunday-school lesson is on a temperance topic, and the day comes as near being a World's Temperance Sunday as is at present practicable. The last General Conference endorsed the idea of the day, and urged its observance. If the pulpit and the Sunday-school could add their efforts to those of the young people's societies, a tremendous influence would be exerted, commensurate only with the generality of the observance and the intensity of the services.

In Massachusetts there is a special reason for activity at the time named. During the month of December there will be local option elections in all of the thirty-three cities. A united effort on the part of these great agencies would do much to strengthen the hands of the workers for no-license among more than 250,000 voters.

#### The Potter and Bilhorn Meetings

The revival meetings conducted by Evangelists D. W. Potter and P. P. Bilhorn at Somerville have been very successful. There have been seekers at every service, and many have come clearly into the light of conscious salvation. Mr. Potter emphasizes in his invitations the privilege of assurance and draws the line close at that point. His preaching is direct, solemn and strong. Prof. Bilhorn is an enthusiastic chorus leader and a soloist of rare power. The services are all conducted in an earnest manner and both men impress their audiences that their calling is a serious one and that they must answer at the judgment for their faithfulness. There have been no cheap methods and no smoothing over the hard phases of the Gospel message. The Somerville Methodist churches have been greatly blessed during these services and are enthusiastic over these gifted workmen. The meetings close this week Friday with a Jubilee service at the First Church. One pleasing feature of the meetings has been the frequent attendance of many of the Methodist preachers in this vicinity.

As Evangelist Potter is confused in the minds of some of our readers with another evangelist of the same name in the West, it seems necessary to state that D. W. Potter was not, and is not, a banker.

## SEALED ORDERS

Out she swung from her moorings,  
And over the harbor bar,  
As the moon was slowly rising,  
She faded from sight afar,  
And we traced her gleaming canvas  
By the twinkling evening star.

None knew the port she sailed for,  
Nor whither her course would be;  
Her future course was shrouded  
In silence and mystery;  
She was sailing beneath "sealed orders"  
To be opened out at sea.

Some souls, cut off from moorings,  
Go drifting into the night,  
Darkness before and around them,  
With scarce a glimmer of light;  
They are acting beneath "sealed orders"  
And sailing by faith, not sight.

Keeping the line of duty  
Through good and evil report,  
They shall ride the storms out safely,  
Be the passage long or short;  
For the ship that carries God's orders  
Shall anchor at last in port.

—HELEN CHAUNCEY, in *Sailors' Magazine*.

## WISCONSIN AND ITS PEOPLE

BISHOP W. F. MALLALIEU.

WISCONSIN is a magnificent commonwealth. It is large, well located and abundant in natural resources. It produces the best of wheat, and in the southern part vast crops of corn, and almost everywhere potatoes that for all excellent qualities are equal if not superior to any that ever grew in the choicest parts of old Ireland. And such fields of pumpkins! Yellow, immense, and numberless, like ten thousand moons they adorn the fields after the corn is cut and shocked. If only there were eggs and milk and sugar enough combined in proper proportions with these pumpkins, what an endless expanse of delicious pie might be spread before a hungry world! Then it is well known that still there are vast forests in the State that have never yet been desecrated by the woodman's axe; endless supplies of the best building stone are found in her quarries; iron ore of first-rate quality abounds in the northern parts; and a hundred never-failing streams afford water-power enough to multiply all sorts of industries beyond all present thought.

It has been supposed that Boston has unsurpassed facilities in the way of diversified weather. In fact, it has been confidently asserted that no one need go away from Boston to secure a change of climate, as it is a rare thing to pass a single week in the city without having a touch of nearly every kind of weather that has been advertised in Robert B. Thomas' almanac for the past century. But Wisconsin stands easily second to Boston in regard to the possibilities of climatic changes. I have spent most of the month of September in this favored State, and if we might expect settled weather during any month in the year, surely September is the month. But the truth is, we have had cold, heat, moisture and dryness, and more thunder in a given twenty-four hours than the Philippines or any other tropical regions could supply. The rain has come down in torrents. The humidity at times has been worse than Boston dog-days, and this has been suddenly followed by frosts. A few days have been

as bright, with skies as blue and air as balmy, as ever gladdened the hearts of sunny Italy or France. The weather seems to be healthful, for the death-rate is low, and the people in many instances live to good old age.

The schools of Wisconsin are superior, and constantly increasing in excellence. Why should it not be so? Half the State — the southern half — was included in the grant originally made to Massachusetts, and in maps that are not so very ancient this claim, or grant, was recognized. Then it is true that many of the presidents of the State University at Madison and of Lawrence University, the two leading and most important institutions in the State, were either from Massachusetts or some other part of New England. The New England element is still very influential in every department of business and scholarly and social activity. But it is very evident that there has taken place within a very few years an invasion of foreigners that has more than outnumbered the invasions that took possession of the fairest portions of France hundreds of years ago. The names of candidates for political offices show the remarkable admixture of the alien element. The names of one of the prominent political parties for county officers are as follows (the names include all the officers for the two most populous counties in the State): Mollerus, Hottelet, Jungman, Buening, Walsh, Gonski, Chase, Steinhagen, Roets, Petlet, Wehausen, Kornely, Meany, Mueller, McMahon, Schmitz, Christiansen, and O'Hara. How the man Chase was ever allowed to be nominated with such a company is a most extraordinary mystery. Every other name is distinctly foreign, and it is not particularly difficult to indicate to what nationality each belongs. Then the candidates for governor are Bohmrich and La Follette, both certainly foreign, one German and the other French. These facts are but straws which show the drift and tendency of things. The truth is, the native population, or rather the first settlers, who were mostly of American birth and ancestry, are being supplanted or crowded out by the immigrants from many countries of Europe. The Americans have sold out tens of thousands of farms in Wisconsin and have gone further west, many of them to the Pacific Coast, and they have left their places to be filled by the new-comers.

These conditions make it a task of surpassing difficulty to maintain our church work. The conditions are somewhat analogous to those in New England, and there is no immediate prospect that they are likely to be more favorable at an early date. The utmost diligence and activity and devotion are required, on the part of both people and preachers, and our Missionary Society is under special obligation to help evangelize the masses that crowd into this good commonwealth. The immigrants for the most part are either Lutherans or Romanists. Both of these classes are under the domination of their priests, and they are exceedingly prejudiced against the Methodist Episcopal Church. Nevertheless, many of them have come to us for the sake of the doctrines we preach and the experience we encourage and illustrate. We Americans are greatly helped in our work by

the Scandinavian and German brethren. The State is fairly well covered by these two kinds of Conferences. Scandinavians and Germans make a most excellent type of Methodists. They are sound in their theology, they do not run after fads of any kind, and cranks find among them a very poor field for their operations; they are loyal to our polity, and work it with zeal and wisdom; they take all the collections, and have no blanks in their Minutes; they may not be quite as swift of foot as some, and may not make quite as much noise as others, but for good, steady, all-round and all-year work they are deserving of all praise, and worthy the emulation of all other parts of our church.

Lawrence University, under the able management of Dr. Plantz, is prospering beyond anything in its past history. The students constitute a body of as sturdy and refined young men and women as any one could wish to see. The patriarch of the institution is Prof. Henry Lummis, a well-known member of the New England Conference. His hair, once black as the raven's wing, is now white as the driven snow; and yet, though he is past seventy-five, he has all the fervor and exuberance of youth, is a superb teacher of Greek, and does the full work of a city missionary, calling especially on the poor, sick, and aged people, having made more than two thousand calls on such people during the past year. Of course he is beloved by all the faculty, the students, and the whole population of Appleton.

## THE SIGNALS OF THE SPIRIT

REV. THEODORE L. CUYLER, D. D.

IT is well for our churches to realize their entire dependence upon the Holy Spirit. Without His presence and His power, all efforts for the salvation of souls will be fruitless; all the best constructed church-machinery will accomplish nothing unless it have "the living spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in Old Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going [or a rustling] in the tops of the mulberry trees, that then thou shalt bestir thyself, for the Lord shall then go out before thee." That peculiar sound was to be the signal for an advance. It was the token of the Divine Presence. David heard and obeyed the signal. When God moved, he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch providential leadings, and when God moves is our time to "bestir ourselves;" if we move with Him, success is quite sure to come; if we move without Him, then the failure is our own fault. How clearly was the Divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them, and the apostles fell into line with the Spirit's leadings; they co-operated with

the Spirit, and thousands were converted in a single day.

If the history of the most powerful revivals is studied, this same truth appears—the signals of the Divine Spirit were recognized, and they were obeyed. God opened the way, and His servants bestirred themselves to special efforts and redoubled prayers. Not more plainly does God indicate seed-time and harvest-time to the farmer than He often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer of Brooklyn, Dr. Edward N. Kirk, Mr. Finney and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea captain watches for a favorable wind, and when he feels the first rustling of the breeze through the rigging he hastens to spread his canvas. I have no doubt that God has often given gracious indications of His presence when human indolence or unbelief has failed to observe them. Our loving God was ready; His servants were not obedient to duty, and the cloud passed away without rain.

Seasons of spiritual awakening often come suddenly in a congregation or in a community; sometimes they come as a blessed surprise; but the measure of success is always the measure of the readiness of Christians to *co-operate with the Holy Spirit*. When the Master works, we must work; every hour then is golden. My own experience as a pastor tallied with this truth almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no special awakening of the impenitent or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to reach and move others. The "sound of the rustling in the tree-tops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction led me to appoint a special prayer-service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more powerful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his *Autobiography*.

During my ministry in New York I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Ave. Church, Brooklyn, in 1866, began in a prayer-meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions

every day; the number ran up into the hundreds. All the preaching, praying and working went forward with no outside assistance.

Now there was nothing novel in my experience; it has been the same as that of many other pastors. Whenever a minister and church recognize the peculiar presence of the Holy Spirit, and promptly *co-operate with the Spirit*, they are sure of a blessing. With God, victory is certain; without Him, all attempts end in mortification and failure. When human machinery is set in motion to "get up a revival," and the vital indispensable factor of the "power from on high" is left out, the results cannot but be mortifying and melancholy. Faith must pray; faith must work; faith must watch the signals of the Spirit; and faith must be content to let God have His own way. And to Him, and not ourselves, must be all the glory.

*Brooklyn, N. Y.*

#### NEW YORK LETTER

"HOLLAND."

WHEN some of the interested preachers begin to make inquiries about "Holland," as I chanced to hear a group of them on a recent Monday, and wonder whether he has fallen in the water while fishing, or been lost on some mountain ramble, it is time for me to inform them that I am safe and well after the hottest summer on record. Besides, the wise man of Meriden has been heard from again, and I have always regarded him as a kind of epistolary barometer. So Holland greets him and all inquiring friends, and wishes for all preachers a successful winter, and for all other Christians the continued joy of a consecrated service.

The Preachers' Meetings have been rather tame affairs so far. There has been some good talking—and otherwise. The topics have been up-to-date, surely. "Trusts" have been considered, and, as the result, some of the brethren would like to form a ministerial one. They seem to think if they could get a corner on the market they might raise the price of their commodities. The "nebulous" (with apologies to "Stylus") Twentieth Century Movement has been considered, but there is small likelihood that anything will come of it. We have been talking about it for months, but there is no enthusiasm, small courage, and feeble hope. It is a dead or dying issue, from present appearances, so far as concerns the raising of money, except for the gifts of the few which will likely be made for educational purposes.

On the other hand, I perceive a very evident purpose on the part of the preachers of all these boroughs to try to win souls for the Master this winter. They are planning for special meetings very generally, and I shall be surprised if there is not a splendid gathering. The Lord wing their arrows and give strength to their arms!

But some are no longer in the glorious fray. They have fallen on the field, dying gloriously. Gregory is dead, and the Lord never had a worthier knight. His was as noble a soul as could be met in a long journey. As a preacher he was in a class by himself; as a man he was without reproach.

Deininger is dead. The German Conference has had few men of larger usefulness. He was a faithful preacher and an equally faithful pastor, a diligent student, and a Christian gentleman.

Slater, of the Cropsey Ave. Church, Brooklyn, is dead. A young man, with a splendid record and fine prospects, loved and loving, a genial workman and devoted servant, he will be much missed.

To hear some folks talk, you might think that the Methodists were the only people who find it necessary to abandon a church now and then, or change its location. Public attention has very recently been directed to a Roman Catholic Church on the lower East Side, which has been compelled to move to another site because vice flourished so openly in the section where the church has been established for years. Ordinarily other reasons, business reasons in the main, avail to determine a sale or change. Sentiment is always against anything of the sort, and naturally. But the Methodists are not the only or chief sinners against sentiment. On Franklin St. is a church building, erected in 1822, one of the four oldest Presbyterian churches on Manhattan Island, first used by that denomination, later by the Baptists, still later by a Dutch Reformed congregation, which, since 1856, has been used as a pickle factory. The Germania Theatre on 8th St., near the Bible House, was about thirty years ago St. Ann's Roman Catholic Church, Grace Chapel, or what used to be a place of worship by this name, on 14th St., opposite Tammany Hall, is now a vaudeville theatre of the lowest kind, bearing the name of Dewey. The same kind of a transformation has taken place in a Brooklyn church on Lee Ave., and also in the People's Tabernacle, a non-sectarian church on West 35th St., Manhattan, since occupied by the Presbyterians, later by the Salvation Army, and now the scene of midnight orgies. The Lexington Ave. Baptist Church building at the corner of 23d St. is now used by the American Ice Company, and Dr. Lloyd's Congregational Church on Madison Ave. by the American Express Company. Near lower Sixth Ave. a firm of church decorators occupies another old church; on Waverly Place, Brooklyn, a church building now does duty as a chair factory, and not a great distance from the City Hall in the same borough is a storage warehouse and auction-room, well-known since 1853, but which was formerly a Congregational Church, and in which Dr. Talmage preached for some time. And so it goes. The list might be extended to an almost indefinite length. But I venture the suggestion that few of the changes have taken place on account of flagrant and unchecked vice and crime. New York is going from bad to worse as far as the police are concerned. There is no slightest respect for law or sentiment. The leading politicians have manifested little concern until very recently, when the Protestant Episcopal Church in convention called upon its metropolitan Bishop to proceed against the police in order to secure for the workers of that church on the East Side a decent measure of co-operation in their attempts to suppress wickedness. It seems probable that it is the beginning of a general crusade.

There comes to my table *via* Boston a model local church paper, published by the pastor of the Washington Square Church of this city, bearing on the face of it, in the strong, characteristic handwriting of the editor, the modest and altogether natural request that I "notice it." That is something that is not a difficult task at all, nor is it an onerous burden. I can conceive that it would not be pleasant to notice some things. They are better passed by in silence. They are not worth noticing. But this is different. It is a peculiarly creditable publication. The proper remark to make is, I suppose, that Dr. Reed is a genius at this

sort of business. He is, and no mistake, and at many other things, too. His Children's Hour, held every Friday during October, November and December, has always been a very successful undertaking. Dr. Reed has, also, the spirit of the true preacher, and is doing splendid work in a difficult field.

I have noticed more than once that the proud mother-hen is not fully satisfied till the last tiny puff-ball of her brood has come under the attentive and appreciative observation of the onlooker, and I want the editor of the *Washington Square Herald* to know that I read his admirable paper through and through, covers and all. I was somewhat startled to find on next to the last page—I suppose I ought to be definite under these circumstances—a communication from a presiding elder who lives round here somewhere. Lots of folks have been scared by communications from presiding elders before this, I reckon, but it was not that grief-laden, hope-destroying kind of a scare. What really arrested my attention was the way it started off. You see, I was reading every word—address, date, everything—and this was the way that official communication was headed:

The Elderage  
—  
District  
—  
Conference

And a whole lot more, all nicely worded and plainly printed and properly signed. I was much interested in what was written, but it was that first word which, as Samanthy Allen says, "riveted my attension;" partly, I suppose, because of its springtime newness, and besides it is what bookmen would call a "compelling word." Somehow before I had time to get it well in between my teeth—I always have to take hold of new words as I would a piece of tough beefsteak—my imagination began rioting, and what visions I saw! What endless combinations we would have, if the use of this termination should become general! I am living in deadly fear, now, lest I shall get a letter from some one of the General Superintendents, headed, "The Bishopage," or from Bro. Buckley's "Editorage." There are vast possibilities in this for secretaries, college presidents, exhorters, local preachers, deacons, financial agents, and a host of others—but please don't!

#### EIGHTEENTH MOHONK CONFERENCE

LOUISE MANNING HODGKINS.

"**I**T is the American Rhine!" exclaimed one of the travelers, as she contemplated the always entrancing view of the Palisades, the West Point fortress-like barracks, and the nobler natural buttresses of the Fishkill Mountains, enhanced by the glory of a perfect October day on the Hudson. Why might not the Germans say of the Rhine, "It is the German Hudson?" thought the listener, more quietly possessed of the transcendent beauty of the nobler stream. The river journey was supplemented by an hour at Vassar College, where the courtesies of President Taylor and Miss Winifred Warren made a visit as pleasant as brief, and at nightfall we were climbing the familiar steeps that lead to the peerless beauty of Lake Mohonk.

At Lake Mohonk, for seventeen years, a generous group of the world's workers, editors of philanthropic and religious periodicals, Indian Commissioners past and present, members of the Indian Rights Association, and folk of like ilk, have accepted the gracious hospitality of Mr. and Mrs. Albert Smiley, whose friendliness to both the red and the white man should be spelled with a capital F. Possibly the added subjects of the Hawaiian Islands and Porto Rico to the ever-present Indian

question made the Conference this year particularly large and rich.

For soundness of thought, temperance of treatment, and nobility of plane, the discussions at Lake Mohonk are unequalled. While utterances are free, they are not heated. Broad statement of facts, logical reasoning and clear judgments justify one criticism of a thoughtful member: "I never find that when I get home and think it all over, I must alter opinions that have been formed from a sudden appeal to my emotions."

One of the early papers, by Gen. Whittlesey, proved its cogency by the frequency with which it was afterward referred to. This astute old Indian Commissioner had taken pains to collect and collate all the deliverances of our national Presidents in their respective messages on the Indian question, in this way showing the ebb and flow of interest in the theme, and the growth of the humanitarian spirit, with the advance in scientific methods of bettering the condition of the red man; but Major Pratt of Carlisle capped the climax later by giving a passage from a Colonial act of 1633, which, based after the fashion of our Puritan fathers on the Scriptures, quoted Gen. 1: 28 and Psalm 115: 16 as a reason for providing allotted lands for the aborigines.

But the most valuable contribution to the Conference came, as it naturally should, from our present able Indian Commissioner, William A. Jones, a man who is honoring to a degree his commission. Mr. Jones reports at present an Indian population in our country of 267,900. Of these, 45,270 receive daily rations of beef, bacon, flour, corn, coffee and sugar at an annual cost to the Government of from six to forty-seven dollars per capita. Mr. Jones stated that in the century closing we had expended on our Indian peoples the enormous sum of \$368,558,270.17, not including expenses of Indian wars. Sixty thousand Indians have meantime become citizens, owning their farms or home-property. Over two hundred and fifty schools are supported by the Government, but at least fifty thousand Indian children do not go to school. A report that no Indians were legally permitted to be used for exhibition purposes this year called out just applause. Mr. Jones deplored the rations, the trust fund, and the reservation systems, and, in brief, every form of legislation that keeps the Indian from earning his bread on the Scriptural plan, and forces a Government to pay more to sustain him as a pauper than to put him into conditions of self-maintenance. His remedy for the present situation was to provide for groups of Indian instructors in industries, who would have under their supervision not too many to give personal oversight to each individual. Most speakers held that in the allotment system lies the solution of the Indian question. The story of one Indian who had evolved from the tepee to the beautifully ordered farm, and who sent a message of great distinctness on this theme to the Conference, was artistically told by Mr. La Flesche, an Omaha Indian and story-writer, now employed in the Department of the Interior in Washington. Representatives from Oklahoma, the Santee Agency, the Arapahoes, and the Oneidas of Wisconsin, gave eager testimony to the necessity of better industrial plans by which the Indian might work out his own salvation.

Alice Fletcher won special attention as she recounted the difficulty of securing the genealogy of a folk who must be traced through *clan* by the mother and *gens* by the father, and who constantly take on new names, confusing all records with the achievement of fresh deeds of prowess, or may call father and mother all the father's brothers and mother's sisters! Major Pratt's objection to the allotment system as it now prevails, emphasized by the assertion, "I never owned a foot of land in my life," was laughingly set at naught by a response from an auditor of, "Major, you live on a reservation in Carlisle!"

The gist of all discussion seemed to be that Government and philanthropists had succeeded in so far as they had used methods that formed character and trained the individual; the well-known John H. Segur Colony of Oklahoma being a fine case in point and often quoted to this end. No speaker found a more willing audience than President Frizzell, of Hampton, the noble successor of the lamented General Armstrong. Dr. Frizzell reported eight Indian Hampton graduates' children at that noted school, and a Hampton man graduated at Harvard in June, 1900—the first Indian graduate for two hundred and fifty years. Of the \$2,500,000 expended annually by Government on the education of the Indian he deemed no part better applied than at Hampton. With a half-dozen other speakers, he made a special appeal for the cultivation of a higher order of family life.

The Y. M. C. A. representative reported thirty-seven Christian Associations among the Indians, with a membership of fifteen hundred. These especially train for leadership in the various tribes as well as for nobler Christian life through the holding of summer schools. The year 1900 has seen six of these Indian Conferences, with an attendance of over a thousand Indians. Thirty field matrons are doing an equally useful work among Indian women. Mrs. Doubleday, wife of the New York publisher and author of that charming book, "Bird Neighbors," made a practical and effective plea for the restoration of fine basketry as an art in peril of being lost among the former basket-weaving tribes.

To enumerate the distinguished guests is beyond the limits of this report. Dr. Merrill E. Gates made an excellent presiding officer. Miss Edna Dean Proctor gave an original poem. Mr. Fuller, United States Hydrographer, presented a report on water-supplies. Several college presidents participated in the discussion of educational themes, and D. D.s were as plentiful within doors as were the chickadees outside. Many elect ladies, as Mrs. Quinton, president of the Indian Rights Association, and Miss Cooke, of the Indian Bureau, added wisdom to the debates.

The Indian discussions had the right of way in the morning, Hawaii and Porto Rico in the evening, of each day. The speakers for the later accessions to the Republic were Miss Helen Gould, for Christian Associations in Porto Rico, Mrs. Etnier, a supervisor of Porto Rican schools, Hon. G. D. Gilman, Consul General to United States for Hawaii, Dr. H. K. Carroll, of the Methodist Episcopal Board of Missions, Dr. Ward of the *Independent*, Dr. A. S. Twombly and Dr. Birnie, former pastors of the Honolulu Church, and Col. T. W. Higginson. Of these Dr. Carroll and Col. Higginson took opposing views, the former speaking with the optimistic directness of the man who had been commissioned by President McKinley to investigate the question; the latter with the Harvard "hard finish" born of much reading of anti-expansion literature, and, it must be confessed, a gracious but grasshopper-become-a-burden spirit after a long life of affairs. Dr. Ward pleaded for individualism as against training by races. Dr. Twombly was particularly happy in marshaling the "burning questions" of Hawaii, as the franchise, the labor problem, the interference of the United States Government in local Hawaiian affairs. His chief answer to all questions was: "Let

Hawaii alone to work out her new life." Mohonk Conference is convened among "pleasures and palaces." Every afternoon — and the October afternoons were superb — boats for the lake, carriages for the mountain-drives, or alpenstocks for the pedestrian, awaited the guests from dinner, who returned at sunset with fresh zest for the evening discussions. Even the self-ordained "shut-in" might feast the eyes on far views of the valley of the Wallkill or near contemplation of the exquisite lake and beautiful landscape gardening that make Mohonk world-famed. Happy the man or the woman who has listened in public and dwelt in private four days with best thinkers on the weal of our land, for it has been already proven that what Mohonk thinks, the Government will finally do. The usefulness of Mohonk Conference, as of Chautauqua, is attested in that her children are rising to call her blessed, for the Hampton, Tuskegee, Capen Springs and Montgomery Conferences are all offshoots of this older plant, and from all blossom yearly the white flowers of wider humanitarianism.

The platform of the Conference was presented late Friday morning by Dr. Lyman Abbott, the chairman, who made in its connection one of the best speeches of the meeting, whose gist was: "Barbarism has no rights that civilization is bound to respect;" and that it is the duty of our Government and any government to assume all its responsibilities the authority imposes upon it. The platform is as follows, somewhat abridged:

#### PLATFORM

The Conference offers its hearty and unanimous approval of the statement of the Indian Commissioner that it would be better for the Indian if he had been treated from the beginning as an individual subject to the laws of the land. The discontinuance of treaties with Indian tribes, the allotment of land in severity, the gradual decrease of rations, the increase of appropriations for education and discontinuance of the contract school system, are all parts of the one policy that should be continued only to a natural consummation.

Further measures urgently needed are the following:

Rations should be issued only when succor is indispensable.

When allotments are made in arid districts an ample supply of water for irrigation and domestic requirements should be permanently provided.

Carefully selected, well-trained farmers and field-matrons should be appointed to furnish industrial education in allotted lands.

Marriage should be regulated and protected by law, with a system of registration securing property to legal heirs.

The habit of leasing allotments should be checked by permitting only allottees who suffer from infirmity or disability to make leases of their allotment.

The expensive machinery of the agency should be discontinued when Indians have become self-supporting citizens, and several should be discontinued at once.

This Conference believes that Indian legislation should be so shaped as to secure as soon as possible the abolition of the Indian Bureau.

The extension of the authority of the United States over new territory peopled by those foreign to our language, laws and civilization imposes new and important duties upon our Government and philanthropies. It is our duty to see that the mistakes delaying the wise solution of the Indian question be avoided in the treatment of our new problems; and that wise and honest men be selected to administer our laws, supervise education, give the people practical knowledge of our civilization, and prepare them for self-support and self-government.

The closing evening, that gave Mr. Brosius, fresh from his official work on the reservation; Egerton Young, with his inimitable pathos and humor; and Sheldon Jackson, with his latest tidings from Alaska, was of memorable interest.

Let ZION'S HERALD add one to those who

are trying to set right the false statement that the reindeer industry has failed. On the contrary, it is an unqualified success, says Mr. Jackson, and a herd of three thousand is the result of the few imported. But better than industrial achievements were this brave man's accounts of the successes of missions. "If we are ever to have Christianity in Alaska, we shall owe it, under God, to the brave work of the Baptist missionary women and the Woman's Home Missionary Society of the Methodist Episcopal Church," he affirmed.

It was a late hour when, after resolutions of thanks to Mr. Smiley and his coadjutors, the Conference adjourned until 1901 should bring again together one of the highest-hearted convocations the round year sees.

#### TWENTIETH CENTURY MOVEMENT

ADDRESSES AT BOSTON PREACHERS' MEETING, OCT. 22.

REV. E. M. MILLS, D. D.

I KNOW that figures are not always interesting; but I hope they will be profitable. Let me begin after the manner of the old-fashioned Methodist ministers, who generally told what their subjects did not include. I will tell you what this movement has not done. A man not in-

it is not in conflict with the Forward Movement. A brother recently said that the church could think intensely upon only one subject at a time, and that the Forward Movement would divert attention from the collection. But I do not agree with him. I do not care whether we have the revival and the collection as a result, or the collection and then the revival.

A blessing is coming to the Methodist Church. Not long ago Mr. Morgan, the noted London Independent minister, preached in New York, and at the conclusion of a sermon of great faithfulness, he said: "Brethren, I know not how it is in your country, but in England we are on the eve of the greatest religious quickening we have known for a hundred years." Mr. Moody was on the platform; and, though he was not very hopeful, but was disposed to take a gloomy view of the condition of religion in this country, he said: "What Brother Morgan has said of England, I say decidedly of the United States. In all the years I have been preaching I never found God's people so eager to hear the Word as now, or the unsaved so tender under Gospel appeals as now. I believe the church in America is on the eve of the greatest quickening it has ever known." Then our apostle of hope and cheer, Bishop Thoburn, said: "What has been said of England and America is true of India. The harvest is



REV. E. M. MILLS, D. D.

Corresponding Secretary of Twentieth Century Fund.

tensely interested in this movement said, "I do not see the benefit of taking money out of one pocket and putting it into another. I believe all you get will be taken out of the benevolences." I replied: "Your experience is not common." Last year the Missionary Society had the largest contribution it has ever had. The Church Extension Society went ahead of anything it had ever before enjoyed. The Freedmen's Aid Society reports the largest collection in all its history. Dr. McDowell will tell you that last year the Education Society reached its high-water mark. I believe we are justified in saying that the Twentieth Century Movement has not hurt, but has helped, the benevolences.

exceeding great and white. We are about to gather there such a harvest as India has never known." Thus, the same report was brought by three men so unlike in fields of observation and in temperament.

I have just come from the West, and I believe the Conferences of that section will report, this fall, an increase of at least 70,000. One reports 2,500, another 4,000. I do not mean to say that the revival has come, but that the tide has turned. Wherever I have gone I have found the church on her knees before God; and when Zion travails she shall bring forth. In every Conference which I have visited in the West I have found the desire of the church to be for a

[Continued on Page 1368.]

## THE FAMILY

## A SONG OF A WINEPRESS

SUSAN E. GAMMONS.

The Lord of the vineyard calleth,  
I hear Him far over the way:  
The winepress o'erflows with the bursting grapes,  
Now, who will tread it today?"

Again and again He calleth:  
"Must the vintage be lost?" He cries;  
And He looks away, over valley and plain,  
With a great and a sad surprise.

And yet once more the summons,  
But the lips of all are dumb,  
Till a voice rings out like a clear, sweet bell:  
"To the winepress, lo! I come!"

Then out from the gate of the city  
Comes One with lovelit eyes,  
Down through the valley and up the hill,  
Where the vats of the winepress rise.

His face is as pure as the sunlight  
That rests on His golden hair;  
The grasses press close to His beautiful feet.  
Are the sons of men so fair?

And I hear one whisper, sighing,  
"He hath eyes like the eyes of a dove;  
I have seen Him but now as He passed me by;  
But my heart, it is sick with love."

The heat of the noon oppreseth;  
The breezes are spent and still;  
There is never a tree for shelter or shade  
By the winepress on the hill.

At eve adown they bear Him  
Who passed this way at morn;  
O'er the lovelit eyes the lids droop low,  
The features how marred and worn.

His garments are dyed with crimson,  
From feet and hands and head  
Slow-dripping down, and from His side.  
Is blood of grapes so red?

Now, list what the watchman sayeth:  
(Oh, my heart is as heavy as stone!)  
He hath trodden the winepress on the hill,  
Alone! — alas! — alone!"

In the dark a sound as of sobbing  
By the valley beyond the gate:  
"Why doth He tarry so long, so long?  
Ah, me! but the night grows late."

But down from the Holy City  
Whose jasper walls surround,  
Through the starlit spaces of heaven's high dome,  
What raptured peans sound!

"O gates, be ye high uplifted!  
Eternal doors, swing wide!  
For the blessed King of Glory waits  
To enter and abide."

And out from the wide-flung portal,  
Far over the valley chill,  
Shines one glory ray, that shall crown for aye  
The winepress on the hill.

Westport, Mass.

## "Mighty Rich"

A WRITER in the *Outlook* describes a ride he once took with an old farmer in a New England village, during which some of the men of the neighborhood came under criticism.

Speaking of a prominent man in the village, I said: "He is a man of means?"

"Well, sir," the farmer replied, "he hasn't got much money, but he's mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir, he hasn't got much land either, but he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see, he hasn't got much money, and he hasn't got much land, but still he is

rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he isn't afraid of anybody; he tells every man the truth, and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child in the town looks up to him and respects him. No, sir, he hasn't got much land, but he's a mighty rich man, because he's got all he wants."

## Thoughts for the Thoughtful

Regal splendors of the fall  
Deck the fields and waysides all,  
Lavish of magnificence  
In a gracious opulence.  
Skies above and earth below  
Hold the gorgeous gleam and glow.

—Annie Stevens Perkins.

What we *like* determines what we *are*, and is the sign of what we are; and to teach taste is inevitably to form character. — Ruskin.

The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers. — Mencius.

O God, who alone canst transform the nature of man, change the ingenuity whereby I invent worries into a skill at discovering joys! Make strong my memory for pleasure, and weaken it for pain. Give me a genius for gratitude! — Amos R. Wells.

Some trees that, like sturdy Scotch firs, have strong trunks, and obstinate branches, and unfading foliage, looking as if they would defy any blast or decay, run their roots along the surface, and down they go before the storm; others, far more slender in appearance, strike theirs deep down, and they stand whatever winds blow. So strike your roots into God and Christ. — Alexander Maclaren, D. D.

Every day that is born into this world comes like a burst of music, and rings itself all the day through, and thou shalt make it a dance, a dirge, or a life march, as thou wilt. — Carlyle.

The only way to become capable of lofty sacrifices is first to begin with humble ones. The doing of the little duties at our own house door, the love of our neighbor, perhaps uninteresting and rather stupid, are the first steps in the ladder of goodness, at the top of which sparkles the martyr's crown. For there are martyrs now, who live out their quiet years, die in their beds, wear every-day clothes, enjoy homely worship, yet lay their lives at their Heavenly Master's feet as fully and as acceptably as either Ignatius or Ridley. It is the habit of making sacrifices in small things that enables us for making them in great, when it is asked of us. — Bishop Thorold.

As we watch leaf after leaf drifting down, the thought has more than once assailed us that the race like the tree survives, but we like the leaf fall and are lost. We all do fade as a leaf, we sadly murmur. But as we look at this ripe thing lying on our palm, we also ripen as a leaf, we say, and drop at last in the death which is only another form of life, which is only new life set free. It is out of this setting free of new life, this change of the leaves from their substance, that the warmth let loose gives us the sweet Indian Summer weather in which we walk

broad and fancy the day — with its pearly dawning, its rich noon life, its spicy afternoon fragrances, its early hazes that stretch an aerial barrier between us and the commonplace and island us in the ideal — is a day, not lost out of June, but hinting of a season lovelier yet than June, as if from the great body of death on earth were evolved the climate of the heavenly parallels. We all do fade as a leaf, but why not also as a flower? And should there be sadness in the fading of the flower when in the very act of fading it leaves its seed, not its son, not its heir, but the concentration and essence of itself, the thing that shall return a rose and not a lily, a lily and not a violet, its principle of life, its perpetuity, its identity? "The flower fadeth because the Spirit of the Lord bloweth upon it." And the Spirit of the Lord is the spirit of life. — Harriet Prescott Spofford.

What a subtle kind of heartache we give others by simply not being at our best and highest, when they have to make allowances for us, when the dark side is uppermost in our minds, and we take their sunlight and courage away, by even our unspoken thoughts, our atmosphere of heaviness! Oh, to stand always and eternally for sunlight and life and cheer! — Anon.

There was a shadow on the sunniest sky  
Until Thy feet came by;  
There was a hunger in the happiest place  
Until I saw Thy face;  
A question in the dawning of the day  
Whose answer none might say;  
A nameless echo, vexing land and sea,  
Until Thou calledest me.

Wistful and strange the summer moonlight shone  
Before Thy love was known;  
The far bright waves were mocking in their glee,  
That held no part for me;  
I knew no comfort in the gracious spring  
With her sweet blossoming,  
Nor found mine heart in all the world a home  
Till Thou saidst, "Come."

— MABEL EARLE, in *Christian Endeavor World*.

## "IF IT BE POSSIBLE"

HELENA H. THOMAS.

"WHAT a sunny face Mrs. Brown always wears!" was the remark of one who had not known her long. "It is plain to be seen that hers has been a care-free life, thus far."

The long-time friend of the one regarded as so fortunate was silent a moment, and then said:

"Living next door to Mrs. Brown as you do, you will learn, sooner or later, that she is the reverse of care-free; indeed, I cannot recall one, of my circle of friends, who would have a better excuse for wearing an unsmiling face than she."

No further mention was made of this subject until, several months later, the same woman chanced to be speaking of Mrs. Brown, and then the now old neighbor said of her:

"I have had no reason to change my first opinion of her. True, she seems to have little time to call her own, but she is quite neighborly, and is always bright and sunny."

"What is the subject of her conversation, usually?" was the evasive answer.

"Why, her mind seems to run on the Bible continually; she is unlike any one I ever saw, in that respect. It does not

matter whether the subject under discussion is servants or health, she is sure to wind up with what seems to lie nearest her heart. I think she takes a text of Scripture as a guide for each day."

"I know she does," was the rejoinder, "and I know, too, that if it were not for the peace that 'passeth understanding,' she would have little peace of any sort."

"Why, you surprise me! I cannot conceive of a skeleton in that home."

"Has Mrs. Brown never told you anything of her aged maiden aunts, who have made their home with her since her mother died, some ten years ago?"

"Oh, yes, she often mentions them, and I have sometimes wondered that she did not invite me to go up to their rooms. I am sure she would if she knew how I love old ladies."

"You would find nothing in them to love, I assure you, for two more unlovely old ladies never lived. They are both as helpless as babies, and the most fault-finding creatures I ever saw. Mrs. Brown is always sweet and gentle with them, but her only reward is a continual nagging. Such a life would land me in an insane asylum."

"Why does she not take them to some home for the aged, if they do not appreciate what she does for them? It seems a shame for so lovable a woman to devote her life to so thankless a task."

"That is what I have often suggested, but it is always met by, 'It is my cross, and Christ is giving me grace to bear it.' But it breaks my heart to know that such loving care is only met by faultfinding. I understand the situation perfectly, as I have known the family intimately since my girlhood, and I well know that grace alone enables my friend to lead so peaceful a life in the midst of so much to annoy. I tell you this that you may the better appreciate your good neighbor."

A few days after the foregoing conversation Mrs. Brown rapped at her neighbor's door, saying:

"I wanted to run away from — everything, for a little while, so I have inflicted myself upon you."

The one thus greeted made some laughing rejoinder, but she saw at a glance that "my cross" was pressing so heavily upon the one who had so long borne it that it was an effort for her to hide it, and tried to divert her by bringing up one topic after another. But, as usual, these neighbors soon found themselves talking on the subject which even Christians are inclined to avoid — the higher life, and how to attain to it.

"What a wonderful inspiration Paul is!" among other things said Mrs. Brown. "I think when I have reached heaven and feasted my eyes on the King in His beauty, I shall not rest until I have seen the one who, next to my Saviour, helped me to fight a good fight. But if life's darkest day looms up before me, I shall first thank him for the words, 'If it be possible.'"

"Why, it is strange that of all his wonderful words you should single out those," was the unthinking comment, as Mrs. Brown ended with a sigh.

"I shall likely think so, too, when I clasp the immortal hand, but today, in the thickest of the fight, those words are my salvation; for if as great and good a

man as Paul knew from experience that there were people with whom it was impossible to live in peace at all times, and so left us the loop-hole, 'If it be possible, as much as lieth in you, live peaceably with all men,' I will not be overcome by what is beyond my control."

*Grand Rapids, Mich.*

### THE HOUSE OF DUTY

Four walls there were called Duty: and therein

Two spirits dwelt. One murmured at his lot

And cried: "Alas! to languish in this spot,

Where none but captive souls have ever been!

Oh, could I but my way to freedom win,  
And 'scape these narrow walls that please me not!"

The other, busy at his well-loved task,  
Looked up anon and saw the same four walls

Expanded to a palace rich and fair.

Bright fountains sparkled in its marble halls,

And beams of strange white glory seemed to bask

On milky pillar and on shining stair.

— JAMES BUCKHAM, in *Wellspring*.

### GRANDMOTHER'S WINDOWS

**G**RANDFATHER and grandmother lived alone in a little brown house with hollyhocks up to the eaves in front and a dreamy old orchard of cherry and apple climbing the hillside behind the dwelling. They were very old, but they still "kept house" like two happy children. "Father" brought in the wood and water, and built the fire, and filled the teakettle, and put three or four nicely washed potatoes in the oven if it was the midday meal; he also made a daily journey to "t'other house," leaning on his stout staff, where his son's family lived, for any little household want or necessity. Then "Mother" would put up the leaf to the little spindling-legged table, spread on the small white cloth — how white it was! — put on two (or three, if I was to stay to dinner) of those delicious old-fashioned blue plates, whose memory haunts me yet, like the violets in the brook hollows, cups, saucers, and cream pitcher of the same cerulean dye; and in the crystal holder the dearest, most fragile little spoons, that gave to the thick golden maple syrup a taste that nothing else ever could.

"Mother" didn't bake many "knick-knacks" — "Father" didn't care for them — but she always had a round white loaf of "salt-rising" bread in the pantry, some scalloped cookies, and generally some "riz" cake. Did you ever eat any "riz" cake? If it was intrinsically as good as it used to taste to me in those days, they do not keep the ingredients for sale now, or if they are to be had, the formula for the melting morsel is hopelessly forgotten.

Grandfather's hair was almost as white as the abundant snows that drifted about the cottage in the long winter; but his eyes were full of a soft, mellow radiance, as if there were a lamp hidden away within, fed from some unfailing fount of illumination. And so there was; for grandfather was only waiting, in the eve of a well-spent day, the summons to come away to the "hill country;" and with as little concern or apprehension as he would meditate a quiet walk to "t'other house." How he loved his Bible! How he leaned on its promises in

those days of weakness and infirmity, so that his feet never slipped! Fifty years they had walked together, hand in hand, he and "Mother;" and "Mother" was just the same dear little woman to him as when the cherry blossoms whitened on her bridal morn. But as for "Mother" herself, her identity was well-nigh merged in his. She depended on him, groped for him, so to speak, in the indistinctness that was gradually creeping like an Indian Summer haze over her life's landscape. Knowing him near, she was content. It was touching and inexpressibly beautiful to see them moving thus gently down the last declivity of time, her hand in his, and his in the strong one reached down out of the invisible, the up-buoying of Infinity in its mighty clasp.

But it was of grandmother's windows that I set out to speak. There were two of them in the sitting-room, of the small, many-paned kind, of course, overlooking a pleasant slope, down toward the "meeting house," and the cluster of dwellings at the corner. Well, grandma didn't clean house much nowadays. Others did it for her in its proper time; and the old eyes were dim that used to spy out the enemy, dust, in its every-day lurking places. How she used to make those windows shine, to be sure! One day she sat gazing off down the road, with her dear, mild old eyes, her knitting work dropped in her lap, and "Father" in his arm-chair opposite dozing in venerable content. At length she spoke, as the result of her long reverie:

"Don't you think we have a dreadful sight of kind o' smoky weather, nowadays, Father?" Father raised up and "looked at the weather."

"I dunno, Mother, I dunno but we do. I hadn't thought much about it. Mebbe there's a fire on the plains, or som'ers."

But the young granddaughter who was spending the day with the old people, divined the reason of the preternatural appearance of the atmosphere.

"It's your windows, gramma dear," she cried. "They want wiping off a little; you see in a room like this, where one sweeps a carpet every day, they will get dusty. Just wait and see if I don't clear up the weather a bit;" which she proceeded to do with one of grandma's old bits of snowy linen and a basin of water.

How grandma "chirked up," watching the process like a delighted child; and when the transformation was complete, and the little panes shone like diamond squares, how grandma laughed! "And there wa'n't nothing wrong with the weather after all; it was just because my windows were dirty!" And grandpa muttered something in his facetious way — he did like to tease grandma — about "pretty slack housekeeping for a young woman like her!" which made her put on a deprecatory smile and say: "Now, Father!" to the delight of his warm old heart.

That was years and years ago. The dear old couple have long since "moved away" from the brown house among the cherry trees; but I have never forgotten the incident. Sometimes, when everything seems blurred and befogged from my point of view, and things present and things to come take on strange and gloomy semblance in the murky atmosphere, I say to myself: "Maybe grandma's windows want wiping!" And sometimes, when I hear others grumbling and mourning over the dismal outlook, how everything is under a cloud and the church especially in a lamentable haze of error and misguidance thicker than the proverbial London fog, I say again, this time under my breath: "It's just barely possible that grandma's windows want wiping!" — MRS. EMMA HERRICK WEED, in *N. Y. Observer*.



THE gorgeousness of our New England autumns in this vicinity has been sadly eclipsed this year, and instead of the brilliant scarlets and yellows which usually brighten the landscape, the woods are dull masses of subdued brown and umber and russet, with only here and there a dash of red or gold. The mists and togs which all the fall have so constantly enshrouded us, after a summer of unprecedented drought and heat, have early loosened the fragile hold of the withering leaves, and, dripping with moisture, they have dropped drearily upon the sodden earth. After the blue skies, the hot yellow sunshine, and the gay beauty of the summer, these gray, autumnal days, with their heavy, humid atmosphere, have brought a depressing dullness more akin to November in this latitude. But before the end of October, before

"A stealthy, hoary silversmith comes crisping twig and thorn,"

a few of those exhilarating, jewel-crowned days for which this "loveliest month of all" is renowned, may be vouchsafed us.

One of my favorite ministers—I suppose they are all very nice, but I do have my favorites—has been ill and unable to preach for a year or more, and so has had a rare opportunity to view the pulpit from the pew.

"I went to hear Dr. — last Sunday," he said.

"Did you? Well, how did you like him?" I inquired.

"Oh, don't ask me!" he exclaimed. "He bored me dreadfully. Why, it was only words, words—no fresh ideas, no stimulating thought, just platitudes strung together, and emphasized by gestures. The people listened so wearily! And I wondered—oh, how I did wonder—if I ever was such a bore when I was preaching."

I smiled—and wondered, too. I think this dear man has perhaps been gathering some new thoughts about preaching during his waiting time; and I predict that when he returns to the pulpit he will occasionally look at himself from the standpoint of the pew. And I do not believe he will ever, ever be a bore. Do you?

A FRIEND, a layman, sends the following prayer-meeting incident, and vouches for its truthfulness:—

"One of the brethren at the prayer-meeting (probably inspired by the phenomena attending blasting operations going on in the street near the church) compared the Christian life to a lighted fuse, which, as the fire burns, throws out a spark here and a spark there, 'spit! spit! spit!' until at last there is a great explosion. So the Christian, as the fire of God's Spirit burns within him, should throw off continual sparks, testifying to the love of Christ and the blessedness of his religion, until at last comes the great triumphal end. As he sat down, the pastor in charge, in a ponderous style peculiar to him, remarked: 'That's so! Who'll be the next to spit?'"

How can a minister be so ill bred, so un-

refined, so lacking in good taste and all that makes a gentleman? I do not know who he is—I am glad I do not—but I am thankful he isn't Aunt Serena's pastor. I think I should obtain more profit by staying at home and reading Phillips Brooks' or Dr. Cuyler's sermons than in going to church to sit under such a man as that for my religious teacher.

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SPEAKING of prayer-meetings, reminds me of a lovely work that is being done by the Mercy and Help department of a certain Epworth League. The members of the committee take turns in reporting the weekly prayer-meeting. This involves the taking of copious notes at the meeting, and the careful writing out of a large number of copies, which are sent to the sick and shut-in members of the church and congregation. The untold comfort and pleasure derived from these interesting *résumés* of the weekly praise-and-prayer service—especially when the names of those who pray and testify are given, which brings the meeting clearly and intimately before the reader—more than compensates for the time and work expended. I pass on the suggestion to other Mercy and Help committees.

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I HAVE about concluded never again, on the street or in public conveyance, to call the attention of a lady to any disarrangement of her toilet. Several times during the summer I have done this, only to meet a haughty stare or a supercilious lifting of the eyebrows, as if I was guilty of an unpardonable breach of etiquette.

A pretty shell comb was slipping from the pompadourish hair of a young woman in front of me in an open car. I touched her on the shoulder and told her I feared she would lose her comb. She glared around at me, and gave the comb such a vicious push that somehow I felt it was partly directed at me. Another smartly-dressed woman sat at a restaurant table, with the placket of her handsome gown gaping, showing the glistening ball-and-socket fastening and a section of dainty silk petticoat. I told her of it, but an icy stare was all I received for my pains; she didn't even snap the fastening into place, but finished her lunch in a perfectly nonchalant manner. I directed the attention of one lady to a half-yard of velveteen that was trailing below the skirt of her gown; she did say, "Thank you," but in a most reluctant tone. And so it went on, until I became discouraged, and shall in the future hesitate a long time before speaking to a woman, no matter how great her disarray. Occasionally a lady sends a glow through your heart by her unaffected gratitude for a simple service of this sort.

One day I sat beside an elderly man in a street car, who was evidently a stranger. He asked the conductor if the car went near the — Hotel; but although the conductor was explicit enough for one "to the manner born," his reply was evidently bewildering to a visitor. Again he accosted the "man of the fares," with similar result. Thinking only of doing a kindness, I turned and quietly explained what the conductor meant. But the cold curiosity with which this individual regarded me while I was speaking, as if I were a new sort of bug, and the utter absence of a "thank you," caused me to tingle with indignation, and resolve in the future to "hold my tongue."

But such rebuffs and ungraciousness, I suppose, must be overlooked, or forgotten, for the sake of those who do appreciate the little wayside kindnesses that help to sweeten life.

AUNT SERENA.

## WHEN PA TAKES CARE OF ME

When Pa takes care of me,  
He says to Ma, "By Jing!  
It seems that everything  
Comes on me when I've got the most to do,  
But I suppose I've got to get it through  
With; so you needn't fuss one bit about  
Him; I'll take charge of him while you are  
out."

But Ma makes him repeat all she has said  
About what he's to do; guess she's afraid  
To let him try his way  
Of watching me, the day  
When Pa takes care of me.

When Pa takes care of me,  
He puts me on a rug,  
Gives me a kiss and hug,  
Then brings in every pillow he can find,  
And piles them up in front, at sides, be-  
hind  
Me: "So that you can't hurt yourself," he  
says.  
And then he gets my picture-books, and  
lays  
Them down beside me, and my blocks and  
toys,  
And says: "Now, go ahead; make all the  
noise  
You want to; I don't care."  
And I sit there and stare,  
When Pa takes care of me.

When Pa takes care of me,  
No book or toy or game  
Seems, somehow, just the same.  
And, by and by, I'm through with every  
one,  
And when I cry, Pa says, "Have you  
begun  
Already? What's the matter, anyway?  
There's everything you own! Why don't  
you play?  
Stop crying now! You won't? Well, what  
is wrong?  
Come now! I'll sing." And then he starts  
some song  
About "Bye, Baby, Bye!"  
And I lie flat and cry,  
When Pa takes care of me.

When Pa takes care of me,  
He grabs me up at last,  
And starts to walk, real fast,  
And talks to me, and pats my back, and  
tries  
To act as if he liked it; but he sighs,  
And sighs, and keeps a-looking' at the  
clock,  
And out of the window, up and down the  
block,  
For sight of Ma; and when she does come  
in,  
She grabs me quick, and says, "It is a  
sin!"  
And Pa looks mad, and—I—  
I'm glad the time's gone by  
When Pa takes care of me.

—FRANCIS C. WILLIAMS, in *Lippincott's Magazine*.

## BOYS AND GIRLS

### WHEN DOROTHY DRESSED UP

H. H. H.

M R. AND MRS. PROUTY were sitting at their dinner table in the large and sunny kitchen of their old farmhouse. They always ate in the kitchen when they were alone, although they had a large and pleasant dining-room.

"It saves me a good many steps," Mrs. Prouty sometimes said; "and then there isn't a room in the house so pleasant and homelike as our kitchen. It has so many windows, and if there is a ray of sunshine it gets in here somewhere. We can see all the passin' by there is, better from the kitchen than from the dinin' room windows."

Mr. and Mrs. Prouty were middle-aged people with honest, wholesome faces that were on this particular day much more grave and careworn than usual. A great trouble had come to them, and although they were trying hard to bear it cheer-

fully, they did not succeed very well. While they sat at the window, a neighbor rode up, and seeing Mr. Prouty, called out cheerily:

"Hey, neighbor! Here's a letter for your wife."

Mr. Prouty went out and returned presently with the letter, saying as he handed it to his wife:

"It's from Niece Harriet over in Dover."

"I suppose that she has written to tell us when she is going to send Dorothy over to visit us," said Mrs. Prouty. She glanced at the few lines the letter contained, and then said:

"Yes, it is as I thought. She says that a neighbor of hers named Hill is going to Austinville day after tomorrow, and that she has agreed to take charge of Dorothy and see that the child arrives all right at our station on the three o'clock train Wednesday. You must plan to drive over to the station and be there when the train gets in. Dear little Dorothy! I shall be glad to have her come and bring some sunshine into the house. It may be the last time that she will ever visit us in our old home."

Mrs. Prouty's eyes filled with tears as she spoke, and her husband looked very solemn. He coughed once or twice, and then said:

"Well, Martha, if the worst comes to the worst, we will have to just be brave and bear it. I suppose that I ought not to have endorsed that note for John Hawkins, but I did it because he was an old neighbor, and now I have it to pay. Then I bought a good many things and made a good many improvements on the farm that I would not have made but for the fact that poor old Aunt Margaret always declared that she had a good deal of money, and that it should be ours for giving her a home and taking care of her for so many years before she died a year ago."

"I still think that she did have money," said Mrs. Prouty. "You know that she was very queer for a long time before her death. I think that she hid that money away, and that she herself could not tell just where it was. You know how hard she tried to tell us something after she had that shock. I feel sure that it was something about the money that she wanted to tell us."

The home that had sheltered the Proutys all the thirty years of their married life, and that had been the life-long home of Mr. Prouty, was to be taken away from them because Mr. Prouty had had to pay a note he had endorsed for a neighbor, and because he had become involved in debt in other ways.

"But we must try to give Dorothy a happy time just the same," said Mrs. Prouty. "I want her to have happy memories of her last visit in our old home."

One would not have thought that Mr. Prouty had ever had a care had they heard him on his homeward way with Dorothy Butler by his side the following Wednesday afternoon. Dorothy was a very pretty and merry-hearted little girl of ten years. No sooner was she seated beside her Uncle Prouty in the farm wagon with the horses' heads turned toward home than she said:

"Now you must sing some of your funny songs, Uncle Prouty."

Uncle Prouty had been a good singer in his younger days, and his voice was still so good that he sang in the church choir. He knew a great many queer old ballads, and long before his wife could see him and Dorothy she heard him singing:

"O, this little girl had a little rag doll,  
And a little rag doll had she,  
And the little rag doll had little blue eyes,  
And so did the little girlee."

The blue eyes of the little girl by Mr. Prouty's side were twinkling when Mrs. Prouty came out to meet her.

"Why, Dorothy, dear, what a fine big girl you are getting to be!" said her aunt, as she helped her out of the wagon. "Seems to me that you are six inches taller than you were when you were here last year. Give me another kiss."

Within an hour the little feet of Dorothy had carried her all over the house and barn. She loved every animal on the place, and she hugged the colts, and fed the chickens, and had a gay frolic with the dog. She had gathered the eggs, and had gone into ecstasies over five baby kittens she had found snuggled up to their mother in the barn. When night came she had gone to her room a very tired but happy little girl.

It was raining when Dorothy came down stairs the next morning, and as it rained harder and harder as the day wore on, Dorothy finally said:

"Can I go up into the attic and play today, Auntie?"

"Yes, if you care to, dear. I will tie one of my big aprons around you so that you will not get all covered with dirt."

Dorothy ran lightly into the attic. She had been gone more than an hour, and Mrs. Prouty was about to call her down to ask if she did not want a hot cooky, when the kitchen door opened and a queer-looking little woman walked in. The little woman had on a very old-fashioned green and black plaid silk dress with wide flounces on the skirt. A red crape shawl with fringe half a yard long and a border of embroidered flowers was draped around the little figure. She wore a huge "sky-scraper" bonnet of drab satin and faded red and yellow roses. A black embroidered veil was flung over the bonnet. Black lace mitts much too large for her were on her hands.

"Why, child!" exclaimed Aunt Prouty. "I do not know what Aunt Margaret would say if she could see you in her old clothes that she guarded so carefully while she lived. Be careful not to do them any harm."

"Look at my petticoat," said Dorothy, with a laugh, as she lifted her spreading silk skirt and revealed a clumsy-looking skirt quilted in strange and irregular designs. "But, O Auntie, I tore it a little getting it out of the trunk. It caught on a nail. See!"

She came near with a breadth of the skirt held out in her hands.

"Just think," she said, "there is paper in this skirt."

"I guess not," said Mrs. Prouty, as she took the torn width in her hands. "I think that—why, child! Mercy on us! Slip that skirt right off! Did any one ever! Why, I—I—I—Hiram! O Hiram!"

Her husband was in the woodshed back

of the kitchen. When he appeared his wife said, excitedly:

"O Hiram! What do you think that our little Dorothy found by dressing up for us? You never could guess! Aunt Margaret's money!"

"No!"

"This old petticoat of Aunt Margaret's is full of money! The poor old lady must have slyly quilted it in after her mind began to waver. See here!"

She had hastily ripped open some of the queer, puffy-looking designs in the skirt, and in nearly all of them were bills crumpled up and used instead of cotton or other filling. Mr. Prouty took his knife and they carefully ripped the skirt apart. Nearly two thousand dollars were found carefully quilted into the skirt.

Two hundred dollars more were found in the old muff Dorothy carried when she "dressed up." Mrs. Prouty said, as she kissed the little girl over and over again:

"You dear little girl! You do not know what this means to us. It saves our dear old home to us, and lifts such a burden of care and sorrow from us. You shall take one of these twenty-dollar bills home with you for all your own."

In a Glasgow Sunday-school one Sunday the lesson bore on the land of Canaan, where it is spoken of as a land flowing with milk and honey.

"What do you think a land flowing with milk and honey would be like?" asked the lady teacher.

"It would be awfu' sticky," responded a wee chap at the foot of the class.

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## THE SUNDAY SCHOOL

## Fourth Quarter Lesson V

SUNDAY, NOVEMBER 4, 1900.

LUKE 16:1-18.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE UNJUST STEWARD

## I Preliminary

1. **GOLDEN TEXT:** *Ye cannot serve God and mammon.* — Luke 16:13.

2. **DATE:** A. D. 30, January, probably.3. **PLACE:** Perea.

4. **HOME READINGS:** *Monday* — Luke 16:1-18. *Tuesday* — Gen. 32:6-20. *Wednesday* — Psa. 15. *Thursday* — Dan. 6:1-10. *Friday* — Prov. 21:1-12. *Saturday* — Col. 3:16-25. *Sunday* — Matt. 25:14-30.

## II Introductory

This confessedly difficult parable of the Unjust Steward, contained in our lesson, may or may not have been uttered in the house of the Pharisee on the same occasion as that of our last lesson, but it was evidently spoken in the presence of Pharisees, and was primarily addressed not merely to the twelve, but to certain publicans among the disciples who may have especially needed the lessons it was intended to teach. Our Lord depicts a rich man who had a steward. News came to him that his steward was acting dishonestly — scattering the goods that he should have cared for. So he sent for him and told him to settle his accounts, preparatory to his dismissal. Conscious of his guilt, and seeing nothing but manual labor or mendicancy before him, the steward set his wits at work. His problem was, how to provide for his future a home and shelter. It suddenly occurred to him that the surest way would be to make friends of the tenants with whom he had been dealing by discounting their obligations to their master. So he called them one by one. The first owned up to owing "one hundred measures of oil;" the steward remitted fifty of these and bade him correct his tablet accordingly. The second owed "one hundred measures of wheat;" in his case the steward cancelled twenty, and bade him erase and write "four-score." It was a clever and apparently a successful manoeuvre, and even his master, when he learned of it later, could not help complimenting the shrewdness of his former steward. It is in this same foresight or sagacity that the children of this world show their superiority to the sons of light, our Lord declared. You, too, He said, should look out for your own future. You have more or less to do in this world with "the mammon of unrighteousness." Make friends by means of it. Dispense it to the poor and the needy. Then, when your earthly stewardship ends, your good deeds here will form part of a heavenly capital, the treasure bestowed on earth will prove to be a treasure laid up in heaven, and those whom you have blessed will welcome you to the everlasting habitations. Faithfulness here, in the trivial concerns of time, will prove your worthiness to be entrusted with higher responsibilities in the hereafter. If you fall in faithful service of God here, in the stewardship of His money or His gifts, you cannot expect to be exalted to proprietor-

ship in the beyond. And, moreover, you cannot sever the two — divide the heart so that it can serve *both* God and Mammon. "To the secular, nothing is spiritual; and to the spiritual, nothing is secular. No servant can serve two masters."

## III Expository

1. **He said also** — apparently continuing the table-talk of the previous lesson. **To his (R. V., "the") disciples** — not merely the twelve, "but those 'publicans and sinners' whom Jesus had 'received,' to the great displeasure of the Pharisees" (Edersheim). If this discourse was given in the house of the Pharisee where the preceding instruction was given, they may have been present as outsiders. **A certain rich man which had a steward** — a common condition of affairs. The steward had entire control of his master's affairs, and managed everything. "Compare Eliezer, the steward of Abraham (Gen. 15:2), and Joseph as the steward of Potiphar, who left all that he had in his steward's hand, 'and knew not aught he had, save the bread which he did eat'" (Peloubet). If it is necessary to seek for "spiritual equivalents" in this simple story, "the rich man" is "the Almighty Possessor of all things" (Alford), and the "steward" may refer to the publicans primarily, but generally to all the disciples of Christ, or, even wider, all mankind. **Was accused** — truthfully, although the motive may have been malicious. **That he had wasted** (R. V., "was wasting") his goods — squandering them in prodigal fashion; spending not only his salary, but the sums he pilfered besides. Van Oosterzee suggests that he did this by "doctoring" the accounts, exacting from the farmers an undue rental, and paying his master simply the fair rent, pocketing the difference.

2. **How is it that I hear this of thee?** — R. V., "What is this that I hear of thee?" **Give an account (R. V., "render the account") of thy stewardship.** — In its spiritual application this takes place at the hour of death, according to Alford and other commentators. **Thou mayest be no longer steward** — R. V., "thou canst be no longer steward."

The close of a stewardship for a party like the Pharisees, for a sect like that of the scribes, for any church or any section of a church, is when its day of judgment comes, when its work in the kingdom is done, when history and God in history pass their sentence upon it. And that day of judgment was coming fast upon those who then heard the parable (Plumptre).

3. **What shall I do?** — It did not occur to him to repent, to seek mercy of his lord. **I cannot dig** (R. V., "I have not strength to dig"). — His effeminate life unfitted him for manual labor. **To beg I am ashamed.** — "The Jewish sentiment is well expressed in Ecclesi. 40:28: 'My son, lead not a beggar's life; for better it is to die than to beg'" (Bliss).

He is too broken-down by debauchery, too effeminate in spirit, to engage in honest toil, and he is too much of a gentleman to stoop to the trade of a beggar. If he is to live at all, it must be in gentlemanly fashion: by cheating possibly, but by vulgar labor or by abject dependence on charity: ever. Is man so helpless with regard to eternity unable either to work for heaven or to beg for it; too broken-down by sin to work out for himself salvation as the reward of righteousness; too proud to be dependent for righteousness on another? (Bruce).

4. **I am resolved what to do.** — The idea seems to strike him at once: "One good turn deserves another." I will scale down the farmers' rents and obligations, and then when I am out they will take me in, and I shall feel that I have earned their hospitality. I will be their benefactor, and thereby secure future shelter.

5, 6. **So he called every one** — R. V., "and calling to him each one." **How much owest thou?** — Of course he knew, having the books, but he wanted attention called to the amount. **A hundred measures of oil.** — The "measure," or "bath," differed in volume, according as we take the original Mosaic, or the Jerusalem, or the Galilee standard. The latter two were, respectively, one-fifth and two-fifths larger than the first. Edersheim calculates the value of 100 bath of oil at about \$50. **Sit down quickly.** — His term as steward was brief, and he must act promptly. **Write fifty** — a reduction of one-half. It could be done in a moment by erasure of the wax on the tablet, and the substitution of a different Hebrew letter (numeral) which the steward could authenticate by the pressure of his seal.

When Leo X. sent forth his preachers of indulgences with their short and easy methods of salvation; when Jesuit confessors were to be found in every court of Europe, doing nothing to preserve their votaries from a fathomless licentiousness; when Protestant theologians tuned their voice according to the time, and pandered to the passions of a Henry VIII. or a Landgrave of Hesse; when the preachers of justification by faith turned the grace of God into lasciviousness, or made it compatible with a life of money-making worldliness; when men lower the standard of duty to gain support and popularity — there the act of the steward in bidding the debtor write fifty measures when he owed a hundred, finds its counterpart (Plumptre).

7. **A hundred measures of wheat** — ten times (in amount) that of the previous debtor. **Write fourscore.** — Edersheim reckons that one hundred *cor* of wheat would represent a debt of from \$500 to \$625. The remission of twenty *cor* by the steward would be a deduction of from \$100 to \$125.

8. **The lord** — R. V., "his lord." **Commanded the unjust (R. V., "unrighteous") steward because he had done wisely.** — Our Lord did not command, it was the steward's lord. The steward's master was a man of the world, and probably rich enough not to suffer seriously by his steward's rascality. What struck him especially — and he couldn't help complimenting it — was the unexpected and clever way by which the knave had extricated himself from the consequences of his embezzlements and prodigality. His future would not be one of pen-

## Disfigured Skin

wasted muscles and decaying bones.

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ury or toil, but of ease and protection in grateful homes. The children of this world are in their generation wiser, etc. (R. V., "the sons of this world are for their own generation wiser than the sons of the light"). — He means to teach that men of the world are more wide-awake, alert, eager, in their relations with other men of the world, in working for their own interests, than Christians are in their relations with fellow Christians and in planning for their own eternal interests.

9. Make to yourself friends of (R. V., "by means of") the mammon of unrighteousness. — "Mammon" is the Syriac word for "money." Money "of unrighteousness" may mean either money ill-gotten, or money abused — so handled that it leads to sin. Dr. Marcus Dods says: "Take any coin out of your pocket and make it tell its history, the hands it has been in, the things it has paid for, the transactions it has assisted, and you would be inclined to fling it away as contaminated and filthy. But that coin is a mere emblem of all that comes to you through the ordinary channels of trade, and suggests to you the pollution of the whole social condition. The clothes you wear, the food you eat, the house you live in, the money you are asked to invest, have all a history which will not bear scrutiny. Oppression, greed, and fraud serve you every day. Whether you will or not, you are made partakers of other men's sins. You may be thankful if your hands are not soiled by any stain that you have wittingly incurred; but even so, you must ask, What compensation can I make for the unrighteousness which cleaves to mammon? how am I to use it now, seeing I have it?" It can be used in the various lines of beneficence, especially towards the godly poor, so as to make "friends" of such. That when ye fail (R. V., "when it shall fail") — when worldly possessions come to an end. They may receive you into everlasting habitations (R. V., "into the eternal tabernacles"). — Says Alford: "God repays in their name. They receive us there with joy if they are gone before us; they receive us there by making us partakers of their prayer, 'which moves the Hand which moves the world,' even during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the unjust mammon — providing ourselves with friends out of it; and the debtors are here perhaps to be taken in their literal, not parabolic sense — we are to lighten their burdens by timely relief, the only way in which a son of light can change the hundred into fifty or fourscore."

10-12. He that is faithful, etc.— In R. V.

the verse reads: "He that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Fidelity is a principle, which is not affected by the size of the duty or obligation laid upon it. Any lack of faithfulness, therefore, in minor things, such as the stewardship of money or talent committed to us here, argues our untrustworthiness and ineptness to rightly use the "true riches" in the hereafter.

We almost seem to hear the very words of Christ in this of the Midrash: "The Holy One, blessed be His name, does not give great things to a man until he has been tried in a small matter, which is illustrated by the history of Moses and of David, who were both called to rule from the faithful guiding of sheep" (Edersheim).

13. No servant can serve two masters. — "In this world we are in the condition of servants from whom two masters are claiming allegiance: One is God, man's rightful lord; the other is this unrighteous mammon, which was given to be our servant, to be wielded by us in God's interests, and itself to be considered by us as something slight, transient, and another's, but which has, in a sinful world, erected itself into a lord and now demands obedience from us, which if we yield we can be no longer faithful servants and stewards of God. Therefore, these two lords having characters so different, and giving commands so opposite, it will be impossible to reconcile their service (James 4:4); one must be despised, if the other is held to; the only faithfulness to the one is to break with the other: 'Ye cannot serve God and mammon'" (Trench).

#### IV Illustrative

1. "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven." "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There may seem to be great legality in such passages as these; they may seem to attach great importance to works; the language of our Lord, however, is unmistakable upon this subject. He declares that even the cup of cold water given to the little child shall not lose its reward; and that every act of love performed for His sake shall be an added joy in the felicity of heaven. His many utterances to this effect imply that although there is no merit in the works themselves, although we are saved by grace, yet in God's providence our deeds of charity and mercy shall augment for us the joy of eternity; they shall provide for us friends who shall welcome us to the everlasting habitations; and in this sense our heaven will be very much as we shall make it. . . . Upon the tomb of Atolus of Rheims it was written: "He exported his fortune before him into heaven by his charities. He has gone thither to enjoy it." Happy he who has a right to such an epitaph (C. A. Dickinson).

#### 2.

"I saw a smile, — to a poor man 'twas given,  
And he was old.  
The sun broke forth; I saw that smile in  
heaven  
Wrought into gold.  
Gold of such lustre never was vouchsafed to  
us;  
It made the very light of day more luminous.

"I saw a toiling woman, sinking down  
Footsore and cold.  
A soft hand covered her — the humble gown,  
Wrought into gold,  
Grew straight imperishable, and will be shown  
To smiling angels gathered round the judg-  
ment throne.

"Wrought into gold! We that pass down life's  
hours  
So carelessly!  
Might make the dusty way a path of flowers  
If we would try.  
Then every gentle deed we've done, or kind  
word given,  
Wrought into gold, would make us wondrous  
rich in heaven."



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## OUR BOOK TABLE

**The Life of Christ as Represented in Art.** By Frederick W. Farrar, D. D. The Macmillan Co.: New York. Price, \$3.50.

The name of the writer is sufficient guarantee that we have here a book of note. In over 500 pages, with nearly 200 illustrations, he tells the story of the chief pictures in the great Continental galleries so far as they bear on his theme. It is a great theme and an important volume. The various phases of religious thought, changing from age to age, are here exhibited. Fresh interest will be excited in the old painters, and people will understand better at what value to rate their work. Their mistakes are pointed out, their excellences explained. As the author says: "Art is an unerring self-revelation of the character both of nations and of individuals. The art of every age and country infallibly reflects the tone, the temper, the religious attitude, of which it is the expression." One of the best ways, then, to study the past ages — and particularly the fourteenth and fifteenth centuries, which are drawn upon here most fully — is to examine its pictures, and see how they show forth the thoughts of those generations on the greatest and holiest subject which can occupy the mind of man.

**History of the Ritual of the Methodist Episcopal Church.** With a Commentary on its Offices. By R. J. Cook, M. A., D. D. Jennings & Pye: Cincinnati. Price, \$1.20.

That this book has been put by our Bishops among those necessary to be read by all young preachers seeking admission to the traveling connection, ought to be sufficient guarantee of its high value. It certainly contains some good things. Our youthful ministers will no doubt be more impressed with the dignity and venerableness of the forms of speech which are put within their mouths by the Discipline when they see how far back in the history of the church some of them date. It is extremely interesting, also, to note that had the Puritan Bishops in the Church of England in the time of William and Mary been successful in their conflict with the more sacerdotal wing, and had the revision of the liturgy which they sought been carried out, that church would have become substantially what the Methodist Episcopal Church is today. Wesley in his revision of the Liturgy for his American followers went back in many particulars to the second service book of Edward VI.

The greater part of the present volume is occupied solely with a history of the English Reformation. Most of the rest is taken up with a reprint of the Ritual and some comments on things which to most people are already sufficiently plain. If the book, however, shall lead to greater uniformity of practice among us, it will have served an excellent purpose. Whether it will or not, may perhaps be questioned. The author, it must be said, is not at all points in harmony with customary usage. For example, he declares that the Bishops should be seated during the catechizing of the Bishops-elect, and should be seated in giving the charge during the ordination of elders. Of course teachers in ancient times sat, while those instructed or catechized stood, but it is not in accordance with modern convenience. The Bishop nowadays stands, or walks about when he gets very earnest, while the candidates for ordination whom he is addressing at considerable length, are invited to sit at their ease. We presume it will continue so to be.

Dr. Cooke is quite strenuous that the episcopacy is a separate order, and not simply an office, and that the Bishops are ordained, not merely consecrated; and he does not like the note inserted in the Discipline of 1884 contradicting this view. Nevertheless

it will probably stand; for the trend of things, if one may judge by the proceedings of the last General Conference, is not toward greater reverence for the episcopal office, but less.

**China's Only Hope.** An Appeal by her Greatest Viceroy, Chang Chih-Tung, with the Sanction of the Present Emperor, Kwang-Su. Translated from the Chinese Edition by Samuel I. Woodbridge, with Introduction by Griffith John, D. D. Fleming H. Revell Co.: New York and Chicago.

This book, just off the press, is perhaps the most remarkable yet published touching the Chinese problem. Chang Chih-Tung, the author, is the Viceroy of Hupeh and Hunan, and occupies a unique place among the officials of China at this time. He is a man of profound scholarship, wide information, great mental energy, and restless activity. He is endowed with a strong will and no little courage and daring. His aim in writing the book is stated by himself in the preface. China is in danger of perishing. That is the terrible fact which weighs so heavily on the Viceroy's mind. How can China be saved? That is the momentous question to which he addresses himself. In publishing this work Chang Chih-Tung has rendered a great service to his country, and has laid his countrymen under lasting obligations to him. In his preface he quotes an old saying which runs thus: "If a man will not understand in what misfortune consists, disgrace is sure to follow; but if he will only face the difficulty, happiness will ensue." This is precisely what His Excellency has been attempting to do in the preparation of this book. He has been facing the difficulty, and he has been doing so honestly and fearlessly. Those who would study the Chinese problem from the view-point of a thoroughly-informed, patriotic and prophetic Chinese statesman, will read this volume.

**The Story of the Heavens.** By Sir Robert Stawell Ball, LL. D., D. Sc. Cassell & Co.: London.

This work was first issued fourteen years ago, and speedily took its place with the very best popular astronomical treatises. It has now been brought down to date, and issued in this revised edition with which all recent discoveries are incorporated. Its 27 chapters, 580 pages, 18 handsome plates, and 101 other illustrations, leave nothing to be desired. Whoever would master this great subject has here full facilities. Dr. Ball is Professor of Astronomy at Cambridge University, and has many other distinctions, so that whoever commits himself to his guidance will be sure of being wisely led. We have looked through the work with great interest and can commend it heartily. Among the topics taken up may be mentioned the following: "The Physical Nature of the Stars," "The Aberration of Light," "The Astronomical Significance of Heat," "The Tides," "Star Clusters and Nebulae," "The Distances of the Stars," "The Law of Gravitation," "The Distant Suns," "The Minor Planets," "Shooting Stars," "Double Stars," "Comets," "The Solar System," "The Starry Heavens."

**Old Landmarks and Historic Personages of Boston.** By Samuel Adams Drake, Author of "New England Legends," etc. New Edition, uniform with "Historic Mansions and Highways around Boston." With 38 Illustrations in the Text, and Numerous Plates. Little, Brown & Co.: Boston. Price, \$2.50.

The cordial reception given the author's "Historic Mansions and Highways around Boston," issued in a new edition last year, justifies the publication of a revised and enlarged edition of his most popular work on American history, "Old Landmarks of Boston." Mr. Drake has been for several years accumulating materials for a thorough revision of the work. Besides numerous alterations in the text, designed to keep pace with the march of improvement, the opportunity has been availed of for the introduction of new and interesting matter. A number of full-page illustrations not found in earlier editions have been added,

including a rare picture of Boston in 1830; the daringfeat of Isaac Harris in saving the Old South from the flames; Boston Common as a cow pasture, with the Great Elm; Old Concert Hall, the Almack's of Boston; State St. in 1825, etc.

**Reminiscences of the Life and Work of Edward A. Lawrence, Jr.** By his mother, Margaret Woods Lawrence. Fleming H. Revell Company: New York, Chicago, Toronto. For sale for \$2 by Mrs. Margaret Woods Lawrence, Marblehead, Mass.

This book is a memorial of a young man born in a minister's home, the son and grandson of ministers of the Gospel, who himself became a successful minister and Christian worker. It is a remarkable book from the fact that it is a revelation of a life, more intimate and vital even than an autobiography. The mother's hand which wrote it lifts the curtain and shows the soul life of her son, which she shared in a very unusual degree, on account of the perfect sympathy between mother and son. Mrs. Lawrence was a pioneer in the realm of child study, as is shown in the early pages of her book, in which she gives a careful record of the childish thoughts and ideas of little Edward, forty years before child study became a fad.

By means of letters and journals the reader is able to follow this young life through school days, years of study and travel abroad, ordination at home, with his father to preach the ordination sermon, and, finally, through ten years of successful work as pastor, author, and leader in missionary and social reform movements. The chief value of this book to the general reader is its revelation of a soul in deep and intimate communion with God. After reading it Mrs. Mary A. Livermore writes in a per-

## SHOWED THE MINISTER

## And Got Him in Line

"In a minister's family in Los Angeles where I was visiting some time ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself and had only been cured when I left off coffee and took up Postum Food Coffee.

"She said she had tried the Postum, both for herself and her husband, but they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served, it was a rich, deep brown color and had the true flavor and food value that every Postum maker knows. It is all folly to talk about trying to make Postum with one or two minutes' steeping.

"You can't get something good for nothing. It must be boiled, boiled, boiled, and to keep it from boiling over, use a small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet and they abandoned coffee at once and for all time.

"Now after a hard day's work, they are comforted, refreshed, and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise. The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Co., Ltd., Battle Creek, Mich.

sonal letter to the author: "I have spent the day in the anteroom of heaven."

A half-dozen new, beautiful little volumes, belonging to the "Sunshine Library," are just received from T. Y. Crowell & Co., New York. Each book is attractively bound in cream-white, with dainty designs in color on the covers, and green or blue backs. The children will thoroughly enjoy these fascinating stories, which are suitable either for the home or Sunday-school library. Price, 50 cents each. The titles are as follows:—

**The Christmas-Tree Scholar: A Book of Days.**  
By Frances Bent Dillingham.

The days commemorated in these unique little stories are Christmas and New Year's, Valentine's Day and Washington's Birthday, April Fool's and Easter, Patriot's Day and May Day, Memorial Day, Fourth of July, and Thanksgiving. Miss Dillingham tells her stories in a bright, original way that is very attractive, and one cannot wonder that she is so successful a writer for magazines and periodicals.

**Aunt Hannah and Seth.** By James Otis.

What the late J. G. Brown did pictorially for the newsboy, James Otis does with the pen. Seth is a crippled newsboy, whose adventures, in company with his dog "Snip," are graphically depicted. He finds at last a happy home with "Aunt Hannah" in the country, and is able to repay her for some of her kindness to him.

**Divided Skates.** By Evelyn Raymond.

This is an interesting story of two children, who, trying to make their way down a slippery hill with one pair of skates between them, involve in their fall a rich and eccentric lady, who is led to take an interest in them, and ends by adopting the orphan paper boy, Towsley, and several other waifs, in order to educate them to become useful bread-winners.

**The Play Lady: A Story for Other Girls.** By Ella Farman Pratt.

Sybil Nicholas, the fifteen-year-old heroine of this delightful story, who is suddenly left motherless and without resources, devises a plan of taking care of a dozen or

more children several mornings each week — giving them a luncheon, playing with them, and keeping them occupied — thus relieving the hard-working mothers. The people of the village call Sybil the "Play Lady."

**Playground Toni.** By Anna Chapin Ray.

The scene of this touching story is the Jewish quarter of a city slums — a photograph from life. Miss Ray tells how some philanthropic young ladies open the playgrounds of a school-house, bringing together an unregenerate throng of ragged, unkempt, dirty "kids," one of the worst of them being Toni Valovick. But "Teacher" has faith, and by tact and love wins the keen little gamin.

**Half a Dozen Thinking Caps.** By Mary F. Leonard.

That this story is by the author of "The Big Front Door," is sufficient assurance of its evident merit. It tells how "Cousin Prue," a young lady just out of college, succeeds in taming half a dozen irrepressible youngsters by forming a "T. C. Circle." They are not, of course, cured of their mischievous ways all at once, but Miss Mallorey is, on the whole, justified in the course she has pursued with them.

## Magazines.

— The *Nineteenth Century* for October contains fourteen papers on vital topics. Conspicuous among these are: "Ritualism and the General Election;" "Notes and Impressions from a Tour in China;" "The Religions of China: Taoism;" "Nietzsche: An Appreciation;" "An American Presidential Campaign;" "The Dutch-Belgians at Waterloo;" "Wanted — A New War Poet." (Leonard Scott Publication Society: New York.)

— "The Rivalry of Nations: World Politics of Today," by Edwin A. Start; "Maids and Matrons of New France," by Mary Sifton Pepper; "Critical Studies in French Literature," by Frederick M. Warren; "A Reading Journey in the Orient," by Marie Jadwin, with much else that is interesting and educational, form the substantial bill of fare for October in the *Chautauquan*. The usual departments are well filled. (Chautauquan: Cleveland, O.)

— The *Book Buyer* for October gives a portrait of Lloyd Osborne, stepson of Robert Louis Stevenson, as a frontispiece. Mr. Osborne is bringing out a volume of his own collected stories, some of which have already appeared in magazines — all tales of the South Seas. Hammond Hall has a first paper, illustrated, upon "The Writing of Pickwick." Benjamin W. Wells gives a "survey" of "Nineteenth Century Literature." "The Trollops" are the subject of Anna Blanche McGill's third paper upon "Some Famous Literary Clans." (Charles Scribner's Sons: New York.)

— The *Contemporary Review* for October contains some unusually strong and pertinent contributions, among which may be noted: "The South African Settlement;" "Our Future Policy in China;" "The Crucifixion and the War in the Creation;" "Ruskin, the Servant of Art;" "The True Aim of Preventive Medicine;" and "Count Von Waldersee in 1870." (Leonard Scott Publication Company: New York.)

— "Mr. Edward Stott: Painter of the Field and of the Twilight," is the subject of a very interesting paper by Laurence Housman, in the October *Magazine of Art*, which is embellished with six illustrations from his work and two full-page studies. The frontispiece, also, is from a painting by Mr. Stott, entitled, "Trees Old and

Young, Sprouting a Shady Boon for Simple Sheep." Rev. S. Baring-Gould, with the aid of Herbert Railton as illustrator, pictures Ightham Mote, Kent, "A Home of a Vanished World." George E. Wade, sculptor, is the subject of the paper in the series, "Our Rising Artists," this month. "All branches of sculpture seem to have occupied him — portraits, memorial statues, ideal compositions, and fanciful designs of a more or less decorative character." (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

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"Don't bother me — I'm too busy," is too often the remark from a grown-up person to a child who really wants to know.

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UNION SQUARE, NEW YORK

## W. F. M. S.

## New England Branch Annual Meeting

ANNIE WESLEY PHINNEY.

The thirty-first anniversary of the New England Branch was observed in Grace Methodist Episcopal Church, Springfield, Mass., Oct. 9-11. Notwithstanding the chill and gloom of a dubious sky, the warmth and cordiality of the greeting extended by Grace Church and the Methodist people of Springfield threw a solar brightness on this occasion at the beginning. It is a pleasure to pause for a moment to tender hearty thanks to the pastor, Rev. C. E. Spaulding, and his corps of efficient workers for their untiring efforts in our behalf, and to assure them that in a large measure the success of the meeting was due to their thoughtfulness and courtesy.

The meeting of the executive board on Tuesday afternoon was well attended, and the business of the convention was soon well under way.

At the close of the executive meeting the Union Epworth League of Springfield tendered a reception to the delegates in the vestry of the church.

The public meeting of Tuesday evening was largely attended. A cordial greeting to the delegates was given by the pastor of the church. The address of the evening was given by Dr. N. S. Hopkins, of Tsun Hua, China. His narrow escape from Pekin in the last train leaving that city previous to the attack of the Boxers, and his clear and comprehensive putting of the chain of events leading to the present complications in the Chinese empire, were listened to with interest. The statement that in his judgment nine-tenths of our converts in North China had been destroyed caused the deepest sorrow in the hearts of the audience; and yet he felt that our work had not been in vain. The end is not yet, and the outcome cannot be predicted; but whatever comes, China needs us more than ever. Greater possibilities will be open to us, and we must be ready to meet them.

The special feature of the meeting of Wednesday morning was the annual greeting to the ladies of the Branch by the president, Mrs. Jesse Wagner, and the annual reports of the treasurer and home secretary. The report of the corresponding secretary, given by countries, was of unusual interest this year, especially the parts relating to China. Miss Miranda Croucher, who has just returned from Tsun Hua, was present on Wednesday afternoon, and brought the latest news of the present condition of affairs in the empire. With tearful eyes and sorrowing hearts we listened to the story of sad disaster which has overtaken our prosperous missionary work in China, and courage almost fails in the face of the news that in some places our property is totally destroyed, and that many of our converts have been murdered in the very compounds where they first heard the Gospel preached.

The reports of children's and young women's work were presented by their secretaries; also reports of *Children's Missionary Friend*, twentieth Century Thank Offering, Wesleyan Home, and the *Branch Quarterly*.

A memorial service for those who had died during the year was held on Wednesday afternoon. Mrs. Dr. Wm. Butler paid tribute to Mrs. Eliza Flanders, one of the eight original members of the Society; Miss Holt spoke of Mrs. J. B. Donnell; and Mrs. Robinson of Mrs. Electa Miller Stone.

The Children's Hour was in charge of Mrs. C. E. Spaulding, and it was cheering to see the bright faces of the little folks. Miss Effie G. Young addressed the children at the close of their exercises.

Wednesday evening Miss Louise Manning Hodgkins delivered an address on the subject, "A Guest of Missions." By means of what Coleridge calls "pictures made when the eyes are shut" the speaker allowed the audience to look upon many of the scenes which she had beheld in her recent journeys in the Orient, in our mission stations and elsewhere.

Mrs. M. C. Nind, or "Mother" Nind, as we love to call her, was present and spoke. Her large experience in missionary work at home and abroad made every word uttered by her of great value. Though far advanced in life, this dear woman is full of youthful vigor. Her address, so full of large faith and many

practical suggestions, will long be remembered by those who heard it.

The last day of the convention was devoted for the most part to business. Reports of Conference secretaries and special committees, and in the afternoon an interesting and instructive discussion of present affairs in China, conducted by Mrs. M. C. Nind and Miss L. M. Hodgkins, filled the time until the hour for closing came.

Friends from in and about Springfield, and Mrs. Hanaford and Mrs. Wriston, rendered enjoyable and appropriate music during the meeting. Our literature was well represented and many returned to their homes with fresh material for use in auxiliaries.

Thus came to a swift conclusion a meeting on which rested a deep shadow — that of misfortune caused by the dire disasters which have come to our North China missions, but upon which, thank God, there falls the bow of brightening promise of a new Christian life and civilization which this predicted upheaval in China is sure in time to bring to the restless Orient.

## W. H. M. S.

## Annual Report

MRS. JOHN GALBRAITH.

Another year has rolled away, and we come with the report of the nineteenth annual meeting of the New England Conference Woman's Home Missionary Society, which was held in Winthrop St. Church, Boston, Oct. 3, and was attended by a large number of delegates and friends.

The devotional exercises were conducted by Mrs. Stone, of Malden, after which the delegates were introduced by the president, Mrs. C. A. Jacobs, and the business of the convention taken up. The treasurer's report created considerable enthusiasm, \$7,398.40 having been received during the year. This includes some legacies which are to be used in the erection of the Medical Mission building; also the memorial fund of \$300 raised for naming two rooms in Rust Hall, Washington, D. C., for Mrs. Cooper and Mrs. Mansfield.

The report of the corresponding secretary, Mrs. Floyd, summarized the work of the Conference during the year. In addition to the memorial, the care of Immigrant Home and Medical Mission, money and interest have been contributed toward the work in fourteen centres West and South, and among the Indians. A site for the new Medical Mission building has been purchased at 36 Hull St., plans and specifications for which have already been approved. Building is to begin in the spring, and before another annual meeting it is expected that a plain, substantial structure will be erected, which will increase the efficiency of the mission. This building, with the memorial rooms at Rust Hall, is to constitute the Twentieth Century Thank Offering of this Conference society. The report of new members gained and new organizations formed was also very encouraging.

The reports of the district secretaries showed the earnest efforts on the part of these faithful workers that have made the grand whole a possibility. Mrs. D. F. Barber, secretary of the supply department, reported that \$3,434.30 worth of supplies had been sent South and West to seventeen different States during the year. Mrs. Sanborn reported a goodly subscription list to *Home Missions* and to the children's paper. Miss Tewksbury reported receiving \$177.96 from the mite-boxes. Mrs. Farr reported the aggregate of papers and magazines sent regularly during the year to be 3,084; also 25 barrels and boxes of literature had been sent to ministers and schools in the South and West, and to the soldiers in Manila, Matanzas, and the Philippines.

Miss M. W. Perry, chairman of Immigrant Home committee, gave the annual report of that institution. Owing to the British war with South Africa, immigration has been lighter this year than last, Mrs. Clark having met 62 steamers this year — ten less than last year. A number of repairs have been made, and some changes contemplated which will add to the attractiveness and convenience of the Home.

In the annual election of officers the list remained practically unchanged.

Noontide prayer was offered by Mrs. D. H. Tribou. Mrs. N. T. Whitaker gave a most excellent report of the Medical Mission. The work there has greatly increased during the year, 4,550 patients having been treated from Jan. 1 to Aug. 1, and 550 during the month of

August. Dr. Powers remained at his post through the hot summer months. Miss Frye, the accomplished and talented daughter of Judge Frye of Pennsylvania, has been secured as a nurse for the coming year. Prof. Cooke has organized and maintained a successful Sabbath service. The only Methodist Medical Mission throughout this broad land is here in the city of Boston.

The devotional exercises of the afternoon were conducted by Mrs. R. L. Greene, of Lynn. Prof. H. J. Cooke followed with a masterful and tender presentation of "Our Twentieth Century Offering." Mrs. Clark, missionary at the Immigrant Home, interested all with an account of her work and the peculiar cases that came under her care. Mrs. Ainsworth and Mrs. Perkins each presented admirable papers in their special departments of young people's work.

The illustrated lecture, "Glimpses of the Southland," in the evening, by Mrs. C. W. Gallagher, of Auburndale, was a rare treat. Pictures of the model homes and schools, deaconess homes and training schools, immigrant homes, and six views of the prospective Medical Mission building, were thrown on the canvas; also views of the cabins and huts from which most of the pupils come, and other Southern scenes, Miss Ethel Gallagher sweetly singing "Old Folks at Home" while these latter views were being shown.

During the day Mr. Hill favored the convention with several beautiful solos, resolutions of thanks for which and for the generous hospitality of the ladies of the church were heartily adopted.

— Most of the sunshine we get in life comes to us by reflection. It is given us in the brightness of the air, the sheen upon the sea, the color in the flower. What comes to us as directly as the atmosphere will allow of, is not always the messenger of joy and health. It makes us yearn at times for the shadow of a great rock in a weary land. So it is in God's disclosures of Himself. This sunshine also comes to us mostly by reflection from others — in the warmth and brightness and color of lives. He has made to shine in the beauty of nature, in the wisdom of inspired men, in the grand humanity of His Son. We could not endure God's direct disclosure of Himself any more than Moses could. But we get a disclosure which is none the less real because indirect. — *Sunday School Times*.

## DON'T KNOW HOW

## To Select Food to Rebuild On

"To find that a lack of knowledge of how to properly feed one's self caused me to serve ten long years as a miserable dyspeptic, is rather humiliating. I was a sufferer for that length of time and had become a shadow of my natural self. I was taking medicine all the time and dieting the best I knew how.

"One day I heard of Grape-Nuts food, in which the starch was predigested by natural processes and that the food rebuilt the brain and nerve centres. I knew that if my nervous system could be made strong and perfect, I could digest food all right, so I started in on Grape-Nuts, with very little confidence, for I had been disheartened for a long time.

"To my surprise and delight, I found I was improving after living on Grape-Nuts a little while, and in three months I had gained 12 pounds and was feeling like a new person. For the past two years I have not had the slightest symptom of indigestion, and am now perfectly well.

"I made a discovery that will be of importance to many mothers. When my infant was two months old, I began to give it softened Grape-Nuts. Baby was being fed on the bottle and not doing well, but after starting on Grape-Nuts food and the water poured over it, the child began to improve rapidly, is now a year old and very fat and healthy and has never been sick. Is unusually bright — has been saying words ever since it was six months old. I know from experience that there is something in Grape-Nuts that brightens up any one, infant or adult, both physically and mentally."

## THE CONFERENCES

## EAST MAINE CONFERENCE

## Bangor District

*Alton and Argyle.* — Rev. M. Kearney, the pastor, is moving and causing others to move. Last May he moved to Alton; now he moves to another tenement, and is moving for a new parsonage which he hopes to occupy until the end of the year. At the same time the people are moving toward the church, caring better for all its interests. The year promises to be one of the best in the history of this society.

*Atkinson and Sebec.* — The pastor, Rev. W. A. Merservey, lives in a beautiful house which has been greatly improved during his pastorate, but has a debt of \$300. He, also, is moving to the liquidation of this debt, and hopes to report at the end of the year all incumbrances removed and one hundred souls converted.

*Brownville.* — This charge has no place to shelter the pastor. Rev. G. J. Palmer has been obliged to live in quarters much too small for convenience or comfort. A splendid foundation has been laid on the church lot for a new parsonage, and the walls of the building are being reared. Mr. Palmer hopes to move his family into a nice parsonage by the first of December. Pluck and energy are rich possessions anywhere. This pastor has a disposition to build, knows how to build, and builds. The church is greatly prospering under his leadership. The people are in accord with him, and the cause progresses, for they have a mind to work.

*Caribou.* — The Ministerial Association was held here Oct. 8-10, and a letter lies before me from its energetic and determined pastor, Rev. N. R. Pearson, containing the following: "We had a great time here in Caribou. Our people do not care for a little rain or mud. The brethren said it was the best Association that they have ever had. The Lord was with us in saving power. The next Association will be at Ft. Fairfield, and we hope you will be able to be with us. We have just received a new communion service with which we are very much pleased. The work goes well, and, what is best of all, the stewards have voted me two weeks'

vacation without my asking for it." We rejoice with pastor and people.

*Corinth.* — The drought that prevails in so many places has not reached this charge this year. There are signs of an excellent harvest. Already some drops have fallen and a shower is imminent. Rev. I. H. Lidstone is full of courage and grit.

*Carmel and Levant.* — This charge unfortunately was left this year without a supply. We enjoyed a very pleasant visit here holding services at different points. We found the people anxious for a pastor and ready for service. We hope to supply them soon.

*Danforth.* — The pastor, Rev. I. H. W. Wharff, plans an old-fashioned quarterly meeting on his charge, Oct. 24-28. The presiding elder and several neighboring pastors will assist Mr. Wharff, who expects to see at these meetings the beginning of a most glorious work upon his charge.

*Dexter and Ripley.* — Rev. Horace B. Haskell, who has served seven months as pastor of the union church at Millinocket, has been appointed by Bishop Mallalieu to this charge, with which appointment the people are greatly delighted. The sad sickness of Dr. Fernald and his removal from this important field made this change a necessity. We hope great good will result.

*Dixmont.* — Rev. Mr. Prince, who came to this charge in June, is winning his way to the hearts of the people, and the work is going well.

*Guilford.* — The Ministerial Association, which was held here, Oct. 8-9, was a very pleasant and interesting occasion. Notwithstanding the rain, the genial pastor, Rev. Dr. Haley, made sunshine in the midst of the storm. It was a profitable Association. Large congregations greet the pastor, and bright prospects are before him and his people.

*Harmony and Athens.* — The pastor, Rev. J. E. Lombard, is greatly elated with his work, and regards this as one of the pleasantest charges he has ever enjoyed. He is now moving for a new parsonage at Athens, which will soon materialize. All claims are met up to date and a blessed revival in prospect.

*Hartland and St. Albans.* — The evangelistic meetings held at Hartland under the direction of Miss Neillie Thompson did not result in many conversions, but there was a general quickening of the church and an increased interest in the work. Rev. C. E. Petersen is greatly encouraged and hopes to witness larger results later on.

*Howland and Montague.* — We spent a stormy Sabbath on this charge with the pastor, Rev. C. W. Stevens. An excellent interest was manifested, and universal sympathy expressed for their beloved pastor in the loss of his devoted wife. A great interest is shown in the movement to raise the debt of \$450 on the parsonage and dedicate it as a memorial to Mrs. Stevens, the esteemed of all who knew her. The pastor is greatly sustained, in his affliction, by the grace of God.

*Mapleton.* — The people here are greatly afflicted by the removal of their esteemed pastor, Rev. C. W. Wallace, who has just entered Boston University. A good people, with good prospects. We hope to find the right man for this charge soon.

*Monson, Swedish Mission.* — Rev. K. R. Hartwig is evidently the right man in the right place. All bills have been paid to date. Several have been converted. To the sufferers in India \$25 have been sent, and \$15 to those in China. Charity here has legs, and gets away from home.

*Gangesville.* — The pastor, Rev. Albert Hartt, after a serious illness of thirteen weeks, is again at his post, beloved by his people, drawing large congregations, devoted to his work, and is assured of a very fruitful year.

*Mattawamkeag.* — The work of this charge goes on most delightfully. A more loyal and devoted people we have never seen. A cellar is being built under the church edifice, in which a new furnace will be placed. Other improvements are to be made, and a grand work is being done upon this charge. Rev. D. R. Pierce, the pastor, is deservedly popular with his people, and is bound to win. E. H. B.

## Rockland District

*Sheepsot.* — Rev. A. E. Morris rejoices in tokens of practical spiritual advance and ma-

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terial prosperity. During the quarter 29 persons have been baptized, 14 have been received into full membership, and 12 on probation. Important repairs on church property have been attended to, and the outlook is still full of promise. At a recent fair and supper \$50 was the net financial outcome, and this is to be used in the improvement of parsonage property. With church enthusiastic to follow the lead of its wise and practical pastor, and "Victory" for a battle-cry, only victory can await.

*Windsor and Cross Hill.* — Our fall Ministerial Association met here, and it rained; no gentle, quiet fall, but a foggy, soaking, stormful downpour. Yet we had thirteen preachers present, who came, the most of them by carriage, from twelve to fifty miles to preach and read essays, and discuss topics of interest and importance to pulpit and pew, and to be profited by intellectual, spiritual and social attrition; and when on Wednesday we took up our wet way homeward in the rain, each one felt it had been time and labor well spent in spite of the storm. Six wives of the preachers, braving the unpropitious weather, came with their husbands and agreed with the brethren touching the value of our meeting. That is right, sisters. Come again!

The work at Windsor, under the oversight of Rev. Charles W. Lowell, brightens in the midst of some discouragements. The charge is much spread out. Three appointments claim the preacher's time and energy. These points are two, six, and eight miles apart; but the pastor is faithful as well as abundant in labors, and results are apparent. Recently 6 have been

[Continued on Page 1370.]



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## Twentieth Century Movement

[Continued from Page 1357.]

great religious quickening. The "Thank-offering" and the "Forward" Movements will be reciprocally helpful.

Let me tell you what is being done. I will commence with Christian education. A good many Methodists do not know how poorly our institutions are endowed. There are in the United States ten institutions, any one of which has a larger productive endowment than is possessed by all our fifty-three colleges and universities. The University of California declares that its income is only \$400,000 a year—that is the interest, at 4 per cent., on \$10,000,000. It asks for increased support. We have, for all our colleges and universities in this country, a productive endowment of eight and one-third million dollars. Bishop Warren declares that if Methodism had failed to plant a certain one of its oldest colleges, it would thereby have lost 50 per cent. of its power; and that if it had failed to plant its other educational institutions, it would now take the drag-net of the United States census to find the denomination, if, indeed, it would still exist. Some parts of the country are waking up. The Iowa Methodists have raised \$400,000 for their college, and will make it at least \$750,000; and they have been doing magnificently on church debts and on their hospital.

Need I say a word about your schools in New England? You have six preparatory schools here. I believe that with some of these schools it is a question not of enlarged usefulness, but of existence. I believe this is the case with three of them. I believe that no agency of New England Methodism has done better work than these six schools.

Methodism, in her educational system, has come to a crisis. If the Methodists on the Pacific Coast had bestirred themselves twenty-five years ago as they are doing now, they would have had the right of way there. I remember the time when there were in the Howard Methodist Episcopal Church of San Francisco six men who could have endowed our University there, and it would have had the right of way. When the Leland Stanford estate is settled, the Leland Stanford University will have an endowment of \$31,000,000. The University of California has an endowment of \$7,000,000 from one woman. I fear we have lost our chance on that coast. And what is true there is true of half a dozen other commonwealths.

The great leak of Methodism is in her young men and women who go to other than our institutions. I was speaking in behalf of Albion College before a Conference, and a Methodist from another State said: "I want you to know that at your college you have only four hundred Methodists, while at our State college we have twice that number, and they are as good Methodists as the graduates of your college." I replied: "I want you to do all you can for those eight hundred misguided young people; but you err in thinking they will be as loyal Methodists as the graduates of our own college."

Then there are philanthropies and charities. Thirty years ago there was no Methodist charitable institution in England, and we planted our first hospital in this country only a little more than a score of years ago. Now we have over twenty, and five of these have been established as the result of the Twentieth Century Forward Movement, by which we have raised for such institutions half as much as our church had invested in this way at the inception of the movement. In one great central State of the middle West the Roman Catholic Church has determined to plant a hospital in every city that has 10,000 inhab-

itants. I am glad we are waking up to the importance of this work, in which we have every ground for encouragement and perseverance.

Some Conferences are doing splendidly for the worn-out preachers. A man in a Western Conference has already given \$20,000 for this work.

While we have already subscribed \$3,000,000 for our colleges and universities, we have over \$4,000,000 paid on church debts, and over \$750,000 already reported for philanthropies and charities. If we counted new churches, as was done in 1866, we would now have \$15,000,000. But I believe the church was wise in leaving out this item. But we have, as it is, \$8,000,000.

The two cities in the central West in which Methodism was most burdened with debt—St. Paul and Minneapolis—will, by the time snow flies, see all their churches, except two, freed from that incubus. People ask why we advocate the paying of church debts, but do not count new churches. We have two classes of churches in debt. Take, for instance, the Providence churches, with \$250,000 indebtedness. If East Greenwich could have the money that is being paid out for interest on these debts in that city, it would set it on its feet to bless the world for a hundred years. There are, I say, two classes of churches in debt. One class is so heavily burdened as to jeopardize their existence; they ought to be relieved. There are other churches which let their debts stand as a shield against every appeal. The excuse should be taken from them. We say to such, "Get out of debt, so that you can fall into line in helping Boston University and Wilbraham Academy." The outlook seems to me most hopeful. There is a strip along the New England coast from which I expect great things when once it is fairly waked up.

How can the money be raised? The matter rests with the presiding elders and the pastors. Wherever the movement for Christian education has taken a popular form, I have found the presiding elders in it. Given such presiding elders as John H. Coleman of Troy Conference, Wade of Indiana Conference, or J. B. Trimble of the Northwest Iowa, and we would raise \$50,000,000 instead of \$20,000,000. The matter rests, emphatically, with the presiding elders.

I am not here to give you any easy way of raising this money. It will take planning and prayer and sacrifice. If we sow sparingly, we will reap sparingly; but if we sow bountifully, we will reap bountifully. Wherever the movement is a success, men have put their hearts and souls into it. A year ago, when I spoke on this subject, a bright young minister said: "You don't mean that you are going to keep up this racket until the end of this Twentieth Century Movement! You can get the whole gang of Bishops and that fellow [Mills] to my church for ten days—and then let us get over this thing." I said: "That brother has a suspicion of what we are trying to do. We are going to keep up this racket, and reach the last Methodist we can, and get something from him."

I believe that the ultimate effects of this movement will be far more than the immediate. It will be a great thing to put \$20,000,000 into Christ's treasury. It will be a far greater thing to train a generation of Methodists who will never let that treasury get empty again.

## Rev. W. F. McDowell, D. D.

[A portrait of Dr. McDowell appeared on the cover of the issue of Oct. 17.]

I DO not need to say some things that Dr. Mills has said, but there are some other things to be said. The first meeting of the Thank Offering Commission was

held in New York, and I was curious to note what would be read as the first Scripture lesson, and what as the second Scripture lesson, and what might be said in the prayers of those who led our devotions. At the first session President H. A. Gobin opened the Bible where it is written, "The Lord of hosts is with us, the God of Jacob is our refuge;" and at the second session was read, "The Son of man came not to be ministered unto, but to minister." At the close of our two days' session we knelt together, and Bishop Foss led us in a marvelous prayer, in which the two great words were "amazing mercies" and "unparalleled responsibilities." It has always been the glory of the church that it has had the backward look. Our roots are in the past. It has been our joy that we have a superb heritage. But it has been also the glory of the church that it has had the forward look as well—I have fought a good fight, henceforth there is a crown. Amazing mercies—unparalleled responsibilities! That, I think, substantially expresses the keynote of the movement. Amazing mercies—godly ancestry, a heroic ministry! Amazing mercies—as seen in the superb achievements of our fathers! Amazing mercies that have crowned our days! Amazing mercies of which we were not worthy! Amazing mercies to which we had no claim! Amazing mercies that find expression in the churches in which we worship, in the homes in which we live, and in this great academy at Wilbraham and the great University here where we have been instructed. Amazing mercies! That is the backward look.

Unparalleled responsibilities! That is the forward look. Responsibilities for the generations yet to come—that is the look ahead. And the whole thing is so apostolic! "I am debtor both to the Greeks and to the barbarians"—debtor to those who taught and to those who need teaching; debtor to those who are wise and to the great host who were unwise and who need instruction. The fact that we have received from anybody makes us debtors to everybody—that is the apostolic view.

Now, I am disposed to throw in a bit of caution at this point. It is so easy to get this Forward Movement and the Thank Offering Movement somehow tangled up with each other, and work damage to both. There are still a few brethren in the church who are saying, "Let us postpone the offering until we get the revival." Indeed, there are brethren in the church who are always willing to postpone an offering. They are still saying, "Let us get a large number of people converted, and then we will get the money!" And this they say, not that they care especially for the conversions, but that they are frugal men after their sort, and think that the addition of a large number of new converts will probably reduce the per capita contribution from each. But I make bold to say, if not a single new soul is converted at our altars during this time, still for mercies we have, and the grace of God that has been given to us, we owe this thank-offering of \$20,000,000; and it is a mighty small return. If, indeed, one has the idea in his head that we have got to get a thousand more mercies before we owe anything, then he has utterly missed his sense of relation to the favor of God.

Now, the question of what the "Forward Movement" is and what the "Thank Offering" is, admits a good many explanations. It is true that the movement is a movement into the pocket, but it is also a movement toward the altar. That is, what comes out of the pocket goes to the altar, and it is a movement toward the altar, from that side. The whole movement is, after all, one toward the altar. You remember that in

the Cuban war somebody asked the Spanish soldiers, after the battle of San Juan Hill, if the Rough Riders would fight. "Why," said the Spanish soldiers, "they tried to catch us with their hands." Exactly! And that is the Forward Movement now. They try to catch us with their hands. Did you ever read what Thomas Arnold said after he had made his famous studies in Roman history? He said, "We are not superior to our fathers." Those of us who remember the great names of a few years ago are willing to admit that. There are forms that seem to fill this building this morning. I cannot shake off the consciousness of their presence. But Arnold also said, "We are monstrously inferior to them, unless we are superior to them." That is to say, unless we do a much more magnificent work than they did, we are unworthy of them. They without us shall not be made perfect. It is a great thing to stand here and remember what has been done, to recall their gifts, to remember the names of Isaac Rich and Lee Claffin and William Claffin and Jacob Sleeper — but these are names to conjure with in New England. These are names not to shame, but to inspire, New England. These are names not to discourage, but to thrill, New England. These are names that ought to be said over but softly by men with millions — ought to be said over exultantly by men who hold large means. These are the names that ought to be said over with a sense of comradeship by those who have but small means, for forevermore they were in loving fellowship with those who had but little. There was none of the lordly air of the great giver about those whose names I have mentioned here; there was none of the patronizing — the condescension — that comes sometimes when one has given a large sum. If Isaac Rich and Jacob Sleeper and Claffin had spoken what was in their hearts, as they did speak it by their lives, they would have said, "We have simply done what we ought to have done — less rather than more; and not unto us, but unto Thy great name, be the glory."

Is it not true? What then? Are the men of means, large and small, in New England, lined up with these leaders? Mahaffy, the great Irish professor, came over here a few years ago to speak at Chautauqua. It was about the time when Rockefeller and others were making great gifts to education. Mahaffy went back and reported that he had discovered that in America the rich men were going about like roaring lions seeking what they might endow. Well, may their tribe increase! In some sections that is pretty nearly true today. I have just had President Bashford as my guest. There are a few Ohio Wesleyan men here this morning. We know how ragged the dear old mother's clothes had become. We know that the house in which she lived was utterly unworthy of her. We know how she had to skimp and pinch and economize to get along. We sometimes had a little shame at her material poverty — we never had any shame over intellectual or spiritual poverty at Ohio Wesleyan. But let us rejoice that the old mother is going to live in a better house; that when we go back from time to time we will find that our younger brethren and sisters there have some things that we did not have.

That is in Ohio. You have heard of Iowa. Other sections are equally encouraging. But New England! New England? I am reminded of the story of an Irish colonel. Describing a battle, he grew more and more fervent. Finally one of his hearers interrupted and said: "Colonel, now tell us out of all your experience in battle, what struck you the most forcibly?" Said he: "The thing that struck me most forcibly was the bullets that didn't hit me."

What is the most significant thing about the Twentieth Century Movement in New England? Its entire repose! Its entire repose! Now, it is very easy to see a little obstacle in it. I am reminded of a story that used to be told about Ohio Wesleyan in the days of McCabe and Lacroix. McCabe was strong on the denial of God's foreknowledge, and Lacroix of His omnipotence. Some one remarked, "It is a great institution where one professor is so sure of what God does not know, and another so sure of what God cannot do." Well, there are some people who in this Twentieth Century Movement are strong on what cannot be done. But "this is the victory which overcometh the world, even our faith." There is a campaign going on. We have heard a good deal of it in New York. That modest, shrinking man from the West, who believes in the free coinage of speech at the rate of 16 to 1, and therefore talks sixteen times as much as he keeps still, has been with us; and now our own Rough Rider has arrived; and so we shall keep up the thing this week. I have been to headquarters, and I find that they pray every day in headquarters that light may break in certain wards and precincts, and then they go and see that the light breaks. They knew exactly how to do it. We cannot be wiser than that. In the prayer that light may break, we have a good deal to do at breaking the light.

It is very easy to develop, as has been done in a certain section which I could name, a hitch in the method of procedure, so perfect as absolutely to prevent any forward movement. There is a certain great section of the church where, over the simple question of the organization of the Twentieth Century Movement, the whole thing has blocked. May God save any section of the church from such nonsense as that! Who is so concerned to have his own petty little way as to halt a great movement unless it goes according to his plan? I want this thing to go, as Paul wanted the Gospel to be preached — one way or another. If, therefore, the revival is first or the offering first; if by public meetings or by private solicitation; if by presiding elders or without them; if with or without pastors; if by lay leadership or clerical leadership or with no leadership at all, let us show God how grateful we are.

I feel, myself, that I have a special call to plead for the colleges and for Christian education. I am going to say, until my church believes and acts upon it, that we cannot cheat our children in the name of Christ and come guiltless before Him. I have said before, I say to you once again, we dare not, we must not, cheat our children in the name of Christ. I want our children to go to Methodist colleges and seminaries and universities. Do not you? I want them to go where Jesus Christ is king. I want them to go where Jesus Christ comes in like a conqueror through the front door instead of coming in, hat in hand, through the back door. I have told you of that Western college president who said to me: "We cannot have compulsory religious exercises, but will have compulsory ethical exercises, unless they are *too* ethical; and so I compel the students to come, and I read to them from Plato, and from Marcus Aurelius, and from Epictetus, and from Bacon, and from the more ethical portions of the Bible — usually from the Proverbs." Now, I have no objection to these great names. But I run the risk of being regarded as an educational fogy when I say to you, from the educational point of view, that any educational theory is wrong, from our point of view, which puts the "Name above every name" down on a level with any other name, however great; any theory of education is fatally

wrong which puts the Book on a level with other books. Jesus Christ is a procession, and the Holy Bible is a procession. They do not simply lead processions of others equal in rank and dignity and right with them.

I plead, therefore, for the education of our children in our own institutions, where the desire is harmonious and not hostile, where it is friendly and sympathetic with the purposes of the church, and not opposed to these things and this spirit. I want, in other words, an education with Christ in it. Yonder on the banks of the Hudson is my daughter, dearer to me than life itself. She is at the beginning of her college course, and soon will be in it. She has the faith of generations in her blood. Her ancestors have believed in Him. I went, the other night, to say good-bye to her when I was starting for my Fall Conferences. I supposed she would be in bed. I opened the door gently, and saw her — my sixteen-year-old daughter — kneeling in prayer beside her bed, praying for me and for herself, and for all the rest. I would not like to have her lose her faith while she gets her culture. I would not like to have her lose her touch with Jesus Christ while she studies her mathematics and learns her languages. I want her to go where Jesus Christ is king.

But listen! I do not want her to be cheated in the name of Christ when she goes to college. When she asks the president of a Methodist institution for the laboratory, it will not be an answer to her to tell her that they have no laboratory, but they have a flourishing Young Women's Christian Association. Methodist children in Methodist colleges have the right to laboratories as good as any children have in any colleges. When she asks for a laboratory, it will be no answer to her to tell her: "Laboratories are, of course, very good for the study of science, but we are going to have a prayer-meeting on Friday night." I want her, and all other Methodist children, to find in Methodist colleges just as good laboratories as the land affords. I do not want our children to be cheated in the name of Christ. That is not moral; it is not ethical; it is not religious; for nothing that is immoral is religious. And that is immoral and irreligious.

What then? It means a big endowment for our institutions. Let me correct a bit of stuff that has been floating around. A few years ago a President of the United States, in a sentimental mood, said: "Mark Hopkins on one end of a log and a student on the other end, would constitute a university." And that has been quoted. Rich men have quoted it, to their death and comfort — not to their health and comfort. Logs are cheap. Gilman of Johns Hopkins University told the truth when he said that that log with Hopkins on one end and a student on the other constituted "a seat of learning," and nothing else. That is the whole truth about it. Never be guilty of any more nonsense on the subject of that log. It is a nucleus. A great teacher and a great student — that is a nucleus; but a great teacher and a great student need an equipment that does not find expression in the two sitting on a log.

Here are two old catalogues. Poor faded little bits of things they are. I would not

[Continued on Page 1370.]



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## The Conferences

[Continued from Page 1367.]

baptized, 4 received in full, and 4 on probation.

**China.** — All is quiet at China, Maine, and the outlook is all that can be expected under the circumstances. The pulpit is supplied acceptably by Rev. F. H. Jones, whose home is seven miles from the church. The charge suffers for want of a resident pastor who can give all his attention to its needs. Yet a degree of progress is evident in many lines. Church repairs are shortly to follow the repairs of the parsonage, just completed. In China the elder enjoys the privilege of meeting one of the old-time, stalwart local preachers of our church in Maine. Rev. Elias Wixon, though eighty years old, still lets his light shine, and together with his estimable wife is a valuable auxiliary in the charge.

T. F. J.

**Searsmont.** — Mr. and Mrs. Joseph Muzzy were pioneer members of this church and were its principal founders. Mrs. Muzzy was a woman of strong mind and invincible courage. Having dedicated all her capabilities and energies to the Lord, she was a zealous disciple. For many years, in the early history of the church, she was class-leader. Opening her doors to the faithful few, she would pray earnestly for the upbuilding of Zion in this place. Long years ago they were called home, but their mantle has fallen on their children's children, and although they are scattered from Maine to California, they celebrated "Old Home Week" by sending contributions to aid the church of their ancestors. They have painted the outside of the church and frescoed the audience-room, making it very attractive. We wish, through the columns of the HERALD, to express our thanks to them all. Especially do we thank Horace True Muzzy, Joseph Muzzy Upham, Mrs. Martha Muzzy Allen, Mrs. Amanda T. Muzzy, Mrs. Martha Muzzy Cox, Edward L. Muzzy, and Mrs. Ross B. Alden.

MOSES A. FOWLER,  
For Searsmont Church.

## A COMMON TROUBLE

Thousands Suffer from It, Without  
Knowing its Real Character

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper of No. 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicines and other remedies without any favorable result. They sometimes gave temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual facts."

Respectfully yours, A. W. Sharper.

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## MAINE CONFERENCE

## Augusta District

**Stratton.** — This is a part of Kingfield circuit, a distance of twenty-two miles from one end of the charge to the other. Stratton is a village in the town of Eustis at the west base of Mt. Bigelow, near the south branch of the Dead River, within twenty-five miles of Canada line — the great lumbering, hunting, and fishing region of Maine. In this country of wild beasts and vast expanse of forests are beautiful farms and intelligent farmers who are interested in the education and spiritual welfare of their children. Industry and thrift are in evidence on every hand. There are good schools in some of the plantations as are found in the incorporated towns around them. There are also noble Christian men and women, who give time and money to the cause of Christ and maintain Sunday-schools and church services. A few living spiritual springs are found among the many ungodly in this region distant from cities and large towns. This charge is cared for by Rev. A. A. Callaghan as best he can with his important work at Kingfield, and he can give but little time to that at Stratton. If we had the money needed for such a field, no greater work could be done in Maine for God and humanity than in the Dead River region. It is truly missionary ground, with the field all ready for the harvest. But others may plead the same, and no doubt justly.

Since the above was written, we have learned that Mr. Callaghan has decided to put all of his time in at Kingfield.

**Phillips.** — We were pleased with the outlook at this place during our last visit. Rev. J. C. Clancy, the pastor, and his wife have endeared themselves to this people by their untiring labors for their welfare. Mrs. Clancy has charge of the Junior League, and her adaptability to the work is shown by the success she has had in bringing up the interest, reaching the children, and holding them. The League now averages 25 weekly — a large number compared to the membership of the church, which is small. Mr. Clancy is getting hold of the people, and harmony and united interest are among the good things which help to cheer a pastor's heart. On a recent visit to this charge the presiding elder was treated to good things at the parsonage. In the evening, by invitation, the officials, to the full number of the quarterly conference, with their wives, were present and spent the evening in a very pleasant way. At the quarterly conference it was voted to lower the parsonage debt — \$150. A good old Christian lady had offered to give \$50 if the church would raise \$100. This offer the brethren thought too good to be lost, and started the subscription then and there, and raised nearly half of it. Thank God for officials who will lead off in such undertakings! After the quarterly conference ice cream and cake were served. Thus a very enjoyable occasion passed, and all said it was good to be there. Congregations are good, and spirituality among the membership is deepening.

**Rumford Falls.** — Only good things can be said of our church at this prospective city on the Androscoggin. Rev. J. L. Hoyle and his wife are deservedly popular with the people, and are doing grand service for the church, which is appreciated. The pastor was granted a four weeks' vacation, the pulpit being supplied at the expense of the church. The religious interest is good. Several have recently begun the Christian life, and are on probation. Financially no church is in better condition. At the third quarterly conference the treasurer reported: "All bills paid to date and something in the treasury." Congregations are on the increase. Large numbers of young people attend the Sabbath services, many strangers among them. The pastor finds a use for all his time at the home church and vicinity, and yet he has a weekly out-appointment two and a half miles away to which he walks, giving him five miles of travel back and forth, but he counts it as merely a healthy bit of exercise. The contested work at Mexico of a few years ago (as to our right to preach there) is prospering under Mr. Hoyle's ministry. Take it all in all, this is one of the best appointments in the Conference. The pastor is on his fourth year, and on the up-grade with his church.

**Wayne and North Leeds.** — There are many missionary fields in this Conference, and several of them on Augusta District. One of them is this charge. Small churches, small salaries,

small missionary apportionments, give small things to do with. Rev. W. T. Chapman is doing the best he can under the circumstances. His sermons are spoken of very highly, and while there is no special religious interest, there is a good church-going interest. All services are well attended, and finances are fairly well cared for. We hope to see things take on new life this fall and winter. There are good men and women here as elsewhere, and they strive as hard to make things prosper as others. Mrs. Chapman takes care successfully of the Junior League. It is very gratifying to know that so much interest is taken in the children, for here lies our hope for church, state and nation. We hope that every pastor will preach and teach on the line of the salvation of the children.

**Wintrop.** — All things are moving well on this charge, and we hope in the near future to be able to report a grand reformation in religious lines. Rev. F. C. Norcross is laboring hard for the uplifting of the fallen and saving the lost. He has behind him a united church, which is with him in every movement for the good of the people. Before this is in print he will have commenced special services under the lead of an evangelist, and prayer is daily offered for the blessing of God upon the effort. We believe the field is ripe for the harvest. Mr. Norcross is greeted at every service with a large congregation, and the Sunday-school is well at-

## TWO CANCERS CURED BY ANOINTING WITH OILS

FAYETTE, Miss., Aug. 24, 1899.

Dr. D. M. Bye, Indianapolis, Ind. — DEAR SIR: — I received your letter of a recent date, and thank you for the kindly interest you express for me. I am glad to say that the cure of the cancer on my nose seems complete and permanent. I had another to appear just below the lobe of the right ear about the time the other healed. It came as a small pimple, and involuntarily I would finger it until it became raw and prominent — about half an inch in diameter. I applied your Oils as directed in the other case, and it has entirely healed. I think your Oils possess great virtues for healing, and I take pleasure in recommending them. I feel very thankful that I was led to make use of them, and shall always hold you in grateful remembrance and high esteem.

Very sincerely yours, T. J. ABY,

Sec. Mississippi State Grange.

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From Florida to Canada, from 'Frisco back to Maine, There are millions of Americans who every day complain Of an impaired digestion, and they ought to know the rules — To banish indigestion they must take Ripans Tabules.

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tended, having on an average one hundred, weekly. We ask for the prayers of the Lord's people in behalf of the special work in our church at Winthrop.

*Zion's Herald.*—Will the brethren on Augusta District listen a moment to me in behalf of ZION'S HERALD? I find a great lack of interest in our own church paper, among our people. I am inclined to the belief that the cause lies partly with the preachers. I think if every preacher on the district would teach the people concerning ZION'S HERALD—its importance and value to the family and to the individual member, and say such things as the paper demands and is worthy of—there would be more subscribers to it. There are church officials, not only on this district, but on others, who do not take this paper. If you want men and women strong in Methodist faith and doctrine, have them take ZION'S HERALD. If you want your people to know what is going on in your charge and every other charge in New England, have them take our church paper. Suppose there are some things you do not like about it, and suppose there are some things in it that do not please you, remember it is our church paper, and the people ought to have it; and many will take it if you give them a chance. I ask you to give ZION'S HERALD a fair chance, and it will advertise itself. Do you want your people to know what is going on in the commercial and business world? Give them ZION'S HERALD. Do you want them to know how things are moving in foreign fields? Give them our church paper. They will get as much in a few moments as they would in an hour in many of the dailies. Show the people the first and second pages for news in a nutshell. Finally, if you want your people to know what your own church is doing in this broad land of ours, let them have this paper; and if you want intelligent Methodists to grow up around you, preach and teach concerning the paper and get them to take it. If they complain that it is too high, make them a present of your commission as others do, and have done for years. We do not claim that it is too high in price. Compare it with any other church paper in New England, and you will be convinced that it is not so. ZION'S HERALD is a progressive, aggressive, and religious paper. Advertise the HERALD from the pulpit. Carry ZION'S HERALD with you from house to house, and talk about it there.

To the Secretary of each League on the District.—Will you send to the State secretary, Miss Alice M. Lord, 4 Fessenden St., Portland, the name of the president of your League, the name of your chapter, and the number of your members? And will the pastor see that this request is granted at once?

Personal.—The address of the presiding elder is Oakland, Maine.

C. A. S.

#### Portland District

*Saco.*—The church has been closed three Sabbaths for repairs. A tile floor covers the vestibule and half-way to the vestry. New carpets were laid on the stairways and the roof shingled. The total expense is over \$600. New books costing \$25 have been added to the library. All meetings, especially the Sunday-school, have been unusually well-sustained during the summer.

*South Biddeford Circuit.*—Rev. J. H. Puffer is pushing the work with vigor. Congregations have been large during the summer, the visitors showing much interest. He expects to use an assistant another year to open up some new fields. A good beginning has been made on the benevolent collections.

*Biddeford.*—Old Folks' Day was observed Oct. 7. The church was decorated with autumn flowers and leaves. Carriages were provided for those who needed them. The pastor preached an appropriate sermon from Zech. 14:7, on the topic: "Light at the Evening of Life." The sacrament of the Lord's Supper was administered by the pastor, assisted by Revs. Silas Emerson and Hezekiah Chase. The music by the chorus choir and male quartet was beautiful and appropriate. A collection was taken for the Conference claimants. At the close of the service an impromptu "reception" was held by the old people.

*Portland, West End.*—The Sunday-school rally the last Sabbath in September brought together the largest attendance for several months.

A new chorus choir has been organized for the Sabbath evening services. This pastor and his people are planning to have a large share in the "coming revival," of which Bishop McCabe writes so forcefully.

*Peak's Island, Portland.*—Rev. L. H. Bean closes his labors with this church, Oct. 22. His departure is regretted by all. There was a large attendance of members and others interested in the welfare of the church, at the second quarterly conference. It is expected that Rev. H. A. Sherman, a young local preacher from Newton Upper Falls, Mass., will take the charge for the rest of the year. The people will give him a cordial welcome.

E. O. T.

of the church, and has added eight new names to the list of subscribers to the *Epworth Herald*. Every spoke in this wheel is useful and in use.

*Hillsboro Bridge.*—After paying the debt of \$1,300 by pledges, \$400 of which is already paid, this church is yearning for a revival of pure and undefiled religion. The people report the interest on the increase. May the flood-tide come very soon! Recently two were received on probation. The presiding elder assisted the pastor, Rev. Joseph Simpson, in a baptismal service, when a mother and her little child were baptized. The Junior League has resumed work again after the vacation season is over, and is carefully looked after and led by Mr. and Mrs. Lambert. The work in this church is promising. If a church wants a bright prospect, it must wake up and do something, and in order to this must be something before. C.

#### NEW HAMPSHIRE CONFERENCE

##### Manchester District

*West Derry, St. Luke's.*—This church is prospering under the pastoral care of Dr. Babcock. Recently 3 persons were baptized, 1 was received on probation, 3 received into full membership, and 4 were received by letter. Mrs. A. E. Rogers, president of the Epworth League, gave an excellent report, showing that good work had been done. The past quarter the League has paid for a fine new range in the parsonage besides taking care of some of the other expenses

ARMSTRONG & McKELVY	Pittsburgh.
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BROOKLYN	New York.
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UNION	
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verted a few weeks ago. Rev. J. R. Dinsmore is earnestly pushing all the work.

*Gilmanton.*—We found here our first real rainy Sunday for this Conference year. Had a chance to drive twenty miles in quite a rainfall. Notwithstanding this, we met one of the best congregations we have ever seen here. They are growing. One disaffected man, who cannot run things all his own way, does not hinder the work at all. Rev. M. A. Roberts is much in favor with the people. Social meetings are growing in spirituality and new voices are heard in prayer and testimony. The claim—not large one—is more than met to date.

*Gilford.*—Some things are brightening here. The social meetings are increasing in attendance, and there is a good interest. The children's meeting in charge of the pastor's wife, Mrs. G. M. Newhall, that was held during the summer, is to be continued, if possible, through the winter. Rev. S. P. Heath, who has been away visiting some of his old charges, has returned. He preached three times while away, once at Penacook and twice at Monroe. He is feeling fairly well, and is always in his place at the services, a good listener and a ready helper. Such a superannuate is a comfort to a pastor and to the church.

*West Milan.*—Rev. H. E. Allen is holding revival services here. He has the assistance of Evangelist Call, a member of our church at Antrim. When through here, he intends to begin at Stark.

B.

#### N. E. SOUTHERN CONFERENCE

##### Brockton and Vicinity

*Brockton, Franklin Church.*—Sunday, Oct. 7, Rev. John N. Patterson baptized 2 persons and received 15 probationers into full connection. On Monday evening, Oct. 1, the Epworth League held a rally for the entire church. It was a great success. An interesting program and light refreshments were provided. Here all interests are carefully looked after.

*Brockton, Central.*—Dr. Kaufman is inviting people to inspect the foundation of the new church building. It certainly is worth seeing—a splendid piece of work. Plans for laying the corner-stone are being made. The box placed in the corner-stone of the old church forty-eight years ago is in the hands of the pastor, who will exhibit the contents at the mid-week meeting, Thursday evening, Oct. 11. Dr. Kaufman has been lecturing to the Methodist young people of New Hampshire. Eighteen members of this church have enrolled themselves as volunteers, under the call for 100,000 persons who

will each make an effort to win ten souls to Christ in the next twelve months.

*Brockton, Pearl Street.*—The new parsonage was dedicated, Friday, Sept. 23. In the afternoon Rev. A. A. Mason and wife received from 3 to 5. The reception was followed by a supper, which was served by the Ladies' Aid Society. In the evening, at 8 o'clock, the exercises were held in the church auditorium. Rev. H. B. Cady offered prayer, the Girls' Glee Club sang, and the address was given by Rev. S. M. Beale, who was pastor of the church thirty years ago. Among other things Mr. Beale said: "The pastor's home should be an ideal one, his wife should be an angel, and he should be an archangel." The presentation of the keys to the pastor by the chairman of the board of trustees called forth from Mr. Mason an interesting response. Letters were read from Rev. J. E. Johnson, of Waterloo, Ia., and Rev. Dallas Lore Sharp, of Boston, former pastors. The responses to the following toasts were made: "What Used to Be," George A. Packard; "Our Pastor's Home," Sarah Q. Smith; "The Mistress of the Parsonage," Rev. P. M. Vinton.

*Brockton and Vicinity Ministers' Meeting.*—The first meeting of the season was held in the Central Church, Brockton. There was a large attendance. Our poet-preacher, Rev. P. M. Vinton, gave a remarkable sermon on "What is man that Thou art mindful of him?" As a piece of word-painting it was beautiful; as a literary production it was well-nigh faultless; and, withal, it breathed the sweet, spiritual Davidic spirit.

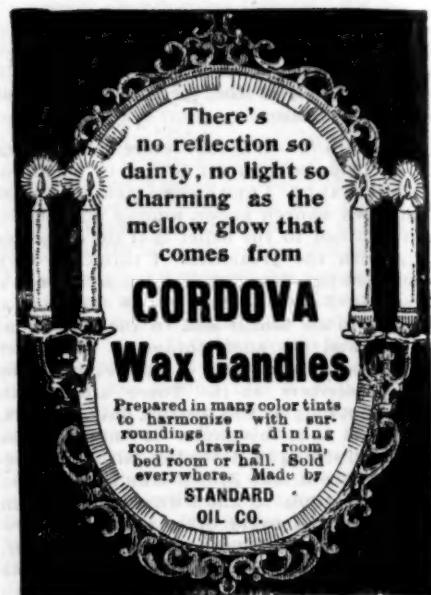
*Bridgewater.*—Mr. Ferdinand C. Gammons, a prominent worker in our church here, has been suffering with malarial fever contracted while on a recent visit to Texas. At this writing Mr. Gammons is better. Mrs. N. C. Alger, the wife of the pastor, has entered most heartily into the work here. Her lecture on "Chinese Customs" was greatly enjoyed by the people.

G. E. B.

##### Norwich District

*Burnside.*—Ever mindful for the comfort of their pastor and his family, the trustees have put a new Glenwood furnace into the parsonage at a cost of about \$140, and the money is nearly all secured. The parsonage is now complete in all the modern improvements, and makes a delightful home. Rev. W. J. Smith is the happy pastor. (2 Cor. 9: 10-14.)

*East Hampton.*—An eminently successful and profitable Old Folks' Day was enjoyed on Sunday, Oct. 7. Though the weather was not propitious there were thirty-five persons present over sixty-five years of age, besides many others.



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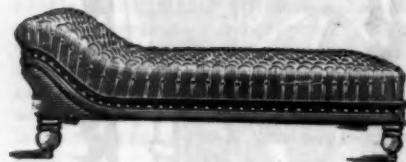
110 Boylston St., Boston

The sermon was preached by Presiding Elder Bates, and was a feast of good things to his appreciative listeners. The Epworth League Reading Course is making profitable entertainment for a circle of about twenty members, under the wise leadership of the pastor, Rev. Dwight W. Adams. (Acts 8: 29-35.)

*Revival Convention.*—The plan so successfully inaugurated last year, of making the fall meeting of the District Ministerial Association a revival convention for ministers and laity, was followed again this year in the gathering held with the Trinity Church, Norwich, Oct. 15-16, which was a season of spiritual refreshing. Dr. Wood and his people left nothing undone that could minister to the success of the meeting, or the comfort and entertainment of their guests. The presiding elder, Rev. G. H. Bates, gave wise and careful guidance to the services, and made every moment of the time to minister to the one central thought of the hour—to get hold of God as the secret of success in the work that is before us. About forty pastors were in attendance, and a goodly number of the laity from various parts of the district. The seasons of devotion, in which united and earnest supplication went up to Him who never disappoints those who wait on Him in faith, were an important feature of the occasion. The following timely topics were tersely treated by the brethren named, and ably discussed by the meeting: "Present-day Difficulties in Revival Effort, and How to Meet Them," by Dr. J. I. Bartholomew; "The Care of Converts," by Rev. Frederick C. Baker; "Essential Elements to a Soul-Winner," by Rev. W. F. Davis. At the laymen's service on Tuesday morning two stirring addresses were given; the first by Mr. E. E. Agard, of South Manchester, on "The Co-operation of the Holy Spirit an Essential in our Work," and the second by Mr. Costello Lippitt, of Norwich, on "The Two Essential Factors in Revival Work." The sermon on Monday evening by Rev. Dr. W. J. Yates, from the words of Paul, in Phil. 3: 10, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings," was a masterful presentation of Paul's acquaintanceship with the Christ, and the sacrifices he made, and was willing to make, in

# Pearline

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You may study the architectural views of Apophis, Xerxes, Mnesicles, Vitruvius, De Hochstaden, Palladio, Michael Angelo, the great Akbar and Shah Jehan. But you cannot get ahead of this couch on a question of simple rest and comfort.

It is upholstered in the finest No. 1 Curled Hair throughout, and closely tufted. The frame is of solid white oak. The covering is heavy leather, in the library shades of bottle green, claret, chocolate, sealing wax red, etc.

The pillow head roll is adjusted to the angle of the neck in the correct position for sleeping.

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order to know Him more fully. On Tuesday evening, Dr. A. B. Kendig, of Boston, was the preacher, and he made all hearts hungry for another Pentecost, as he bade us "tarry in Jerusalem until ye be endued with power from on high," in the assurance that "ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." Many hearts were blessed, and, we trust, better equipped for service. (Acts 2:1-4.)

*Group Meetings.* — The following is the plan for group meetings as announced by the Thank-offering Commission:

1. South Manchester, Burnside, Hockanum, South Glastonbury, East Glastonbury, East Hartford, Marlboro.

2. Vernon, Rockville, Quarryville, Manchester, Wapping.

3. Warehouse Point, Hazardville, Thompsonville, Windsorville.

4. Stafford Springs, Staffordville, Crystal Lake, Tolland, Mashapaug, Willington.

5. Willimantic, South Coventry, Gurleyville, Baltic, Versailles.

6. Norwich — Trinity, Town, and North Main — Jewett City, Voluntown, Griswold, Gardner Lake.

7. Danielson, Sterling, Oneida, Moosup, Attawaugan, Greene.

8. North Grosvenor-Dale, East Thompson, West Thompson, Eastford, East Woodstock, Putnam.

9. Pascoag, East Blackstone, Mapleville, Glendale, Millville.

10. Mystic, Westerly, Noank, Old Mystic.

11. Gale's Ferry, New London, Niantic, Lyme, Uncasville.

12. Portland, Moodus, Haddam Neck, East Hampton, Colchester.

The pastor of the first mentioned charge is chairman of the group. (Luke 10: 1-4, 17-20.)

SCRIPTUM.

## NEW ENGLAND CONFERENCE

### Boston District

*Dorchester, First Church.* — At the monthly communion service 9 persons were received into full membership from probation. The pastor, Rev. C. W. Holden, wishes it stated that this was the fruit of the pastorate of Rev. George A. Phinney last winter. The church and Sunday-school are having great prosperity on all lines.

*Roslindale, Bethany.* — This church is in a most excellent spiritual condition. The preaching of the pastor, Rev. A. H. Nazarian, is listened to by large congregations, and is timely, forceful and convincing. A goodly number of new subscribers to ZION'S HERALD have already been secured.

### Cambridge District

*Auburndale.* — A few weeks ago, Rev. Dillon Bronson presented the Boston City Missionary cause to the congregation. The offering was about \$170. If any brother wants his people to have a clear, concise and comprehensive view of the situation, which shall be at the same time an eloquent appeal, send for him. Oct. 21, Rev. Dr. L. T. Townsend preached a very searching sermon on "Temptation." A large congregation heard it with great profit. The leader of chorus singing at Lasell Seminary, with a chorus of

fourteen young ladies, commenced their very acceptable service last Sunday. Prof. French has piano which will probably result in making this part of the worship especially attractive.

*Epworth, Cambridge.* — Eight members recently joined by letter and on probation. Last Sunday a financial appeal was made, resulting in raising over \$1,200, thus disposing of an old note of several years' standing and assuring a discharge of all indebtedness for the Conference year. The response was prompt and generous, occupying only a half-hour. Rev. W. N. Mason is pastor.

W.

### For Nervous Exhaustion

#### Use Horsford's Acid Phosphate

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

### East Maine Conference Seminary

We invite your attention to the East Maine Conference Seminary, located on the banks of the Penobscot at Bucksport, Maine. "The Seminary buildings stand upon an eminence overlooking the village and commanding a view which for beauty and variety of scenery cannot be surpassed." From its classic halls cultured young men and women have gone forth to their life-work — to engage in business, and into various professions. Our able corps of teachers are faithfully and harmoniously working for the best good of the Seminary.

The students for the school year closing last June numbered fifty, six more than the year previous. The present fall term opened very encouragingly with some twenty-five more than last fall term. We anticipate a larger increase the coming winter and spring terms. The outlook is encouraging.

We are in great need of money to aid us in carrying on our grand work, to cancel our indebtedness, and to increase our endowment. We appeal to the thousands who read our excellent ZION'S HERALD, and ask, Are there not one thousand who will from their abundance donate to this most worthy Seminary \$25 each, and others who will give lesser sums? Believing you will respond to this appeal, we invite you to forward cash, or pledges, to be paid in one year from their date to Rev. G. G. Winslow, financial agent, at Belfast, Waldo Co., Maine.

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE AND PREPAID to any reader of ZION'S HERALD. It is a specific for all kidney, bladder and prostate troubles, and one dose a day cures.

One of the best Sunday School Hymnals among the many is "Carmina for the Sunday School," published by A. S. Barnes & Co. of New York. This book marks a real advance in Sunday School music and has received the endorsement of many prominent Sunday School workers. The publishers will send a free copy to committees or superintendents for examination.

### CHURCH REGISTER

#### HERALD CALENDAR

Providence Dist. Pr. Mtg. at Thames St. Church, Newport, Oct. 29-30

#### POST OFFICE ADDRESSES

Rev. T. F. Jones, Thomaston, Maine.  
Rev. G. W. Coon, 731 Tremont St., Boston, Mass.

*RECEPTION AT TREMONT ST. CHURCH.* — A reception will be tendered the members of the General Executive Committee and the visiting missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, in the chapel of the Tremont St. Church, corner Tremont and West Concord Sts., Thursday, Nov. 1, at 2.30 p. m. The ladies and friends of the W. F. M. S. are cordially invited to be present.

Mrs. C. E. DAVIS, For Com.

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

**EXCHANGE DESIRED.** — The pastor of a Methodist Episcopal Church paying \$1,000 cash salary, located in a city in one of the Middle States, would like an exchange with a brother filling charge of equal grade in one of the Eastern Conferences. For information address "Pastor," care of the editor of this paper.

### For Over Fifty Years

**MRS. WINSLOW'S SOOTHING SYRUP** has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### Marriages

**TARBOX — STEVENS** — In West Kennebunk, Me., Oct. 10, in the M. E. parsonage, by Rev. W. F. Marshall; Fred O. Tarbox and Lottie W. Stevens, both of Kennebunk.

**PINKHAM — STINSON** — In Arrowsic, Me., Oct. 3, by Rev. C. F. Smith, M. P. Pinkham and Isa C. Stinson, both of Arrowsic.

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**W. F. M. S.** — The General Executive Committee, which begins its 31st annual session at Trinity Church, Worcester, Oct. 24, will have in attendance a large number of missionaries. It has been impossible to fix exact hours for all the addresses. Each morning is devoted to business. On Wednesday, Oct. 24, a communion service takes the place of the regular devotional service from 2 to 3. On Thursday afternoon the subject will be "Finance at Home and in Foreign Fields." Miss Guiway, of West China, Miss Ogborn, of Central China, and Miss Todd, of South China, will probably speak. In the evening, in charge of Miss Cushman, the subjects will be China, Japan and Korea, with Miss Mabel Allen from China, and Mrs. Van Petten from Japan, as probable speakers. On Friday, the subject will be "Missionary Literature around the World," led by Miss L. M. Hodgkins. In the evening a reception will be given by the ladies of Worcester. On Saturday afternoon the children's work and hour will be made interesting, under the charge of Mrs. Scott, by missionaries.

On Sunday the anniversary will be held at Trinity Church, but missionaries will speak in all the churches of the vicinity. In the evening Mrs. Gracey's report, Miss Hodgkins' address, and the presence of Miss Grace Stephens and Soobonagam Ammal are the principal features. On Monday afternoon the subject will be "Young Woman's Work." Miss Carrie Purdy, of Mexico, Miss Annie Lawson, of Northwest India, Miss Ella Porter Chase, of Brooklyn, N. Y., and others, will speak. In the evening the subject will be Malaysia and India. On Tuesday evening the subject will be "Papal Countries," in charge of Miss Butler. Miss Purdy and Miss Swaney are among the speakers. The sessions will close on Wednesday afternoon. **FOR THE COM.**

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## OBITUARIES

O change! O wondrous change!  
Burst are the prison bars.  
This moment there so low,  
So agonized—and now  
Beyond the stars.

—Caroline Bowles Southey.

**Hitchcock.**—Rev. Alonzo Hitchcock was born in Waitsfield, Vt., March 27, 1814, and died in Northfield, Vt., Sept. 18, 1900.

Thus has passed into eternity the oldest member of Vermont Conference, and the last remaining preacher who came into it at its organization in 1844. Mr. Hitchcock joined the old New Hampshire Conference in 1843, which then included Vermont work, at least all eastern Vermont, and took his first appointment at Albany and South Albany. He was for sixteen consecutive years thereafter in the regular work; then after doing supply work as a supernumerary preacher for three years, he was made effective and had regular appointments for the next six years. From 1868 to 1884 he sustained the supernumerary relation, acting as agent for the Seminary two years, and for the Home of Destitute Children one year, and doing supply work some three years. Since 1884 he has been on the list of supernumeraries.

The writer remembers him as the last of the itinerants on horseback. This was not his uniform method of travel, but in 1854 he was doing his pastoral work in this way in part, perhaps as a health measure. Although brought up in the Orthodox Congregationalism of the old-time New England, he came as a young man to a very definite and positive experience of Divine favor under the influence of Methodism, and soon became one of her people. In his early manhood he was engaged in teaching somewhat, and also taught singing-schools during winter months. After considerable hesitation and delay he yielded to what was a very positive call of God to him, and began the work of a Methodist preacher. His health was never the strongest, and the very trying work of the itinerancy proved many times a task too heavy for him. This same lack of rugged constitution often forbade him from looking on the bright and hopeful side of things. Hence he was sometimes found in a condition of worry and vexation where others would have been hopeful and optimistic. Yet he was no misanthrope, or even one of little faith. He simply saw things through lenses colored by a diseased system. Again, his was a soul that hated wrong and evil and folly, and it was impossible for him to remain serene while he saw these prevailing. In the fearful period of our Civil War he was for a second time pastor of the writer, and with many other stalwart Unionists of the North he cherished a very cordial hatred for all sympathizers with the Rebellion. On national occasions in those days his utterances had no uncertain sound, and many a fool felt the rod he wielded so vigorously.

Mr. Hitchcock was a very strong reasoner, an apt debater, and a man thoroughly loyal to the truth. Only feebleness of body hindered him from coming to the very front in his Conference rank. He married, first, in 1839, Miss Emily Clark, a most estimable Christian lady, by whom he had four children. His early life was greatly shadowed, and his constitution further weakened by sore family sorrows. His wife and three children were hurried from earth in a few brief months, in 1851, and only one daughter was left to him. Jan. 9, 1852, he married Mrs. Louisa Walker Burgess, with whom he lived about forty-nine years. She and her daughter, Mrs. Irene Burgess Page, and his own daughter, Miss Celia Hitchcock, survive him.

In all the many years of his retirement he has been a loyal supporter of his chosen church.

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giving generously of his means for the support of her institutions, and constantly attending her services, the very last Sabbath of his life finding him in his place at church. Ever jealous of the purity and progress of Methodism, he had little patience with what seemed to him aberrations from her doctrines or departure from her plans which had proved so successful. He loved the old ways and the old-time positiveness in Christian faith and personal experience. He loved truth and righteousness, and has beyond doubt found the realm where they are forever dominant. The end with him came somewhat suddenly, and his mental vision was not at all times clear, but the shadows are past and eternal day for him has dawned.

By special request, Rev. J. A. Sherburn, of Barre, ranking only second from him in Conference years, had charge of the funeral services at his home in Northfield, on Sept. 15. His pastor, Rev. A. W. C. Anderson, read the Scriptures, and Rev. C. P. Taplin offered prayer. Others of the clergy were present, and a goodly gathering of his long-time neighbors in Northfield. "How blest the righteous when he dies!" His body was buried in the family lot in his native town.

J. O. SHERBURN.

**Reed.**—Mrs. Mary A. Reed was born in Russia, N. Y., June 6, 1805, and died in Taunton, Mass., Aug. 2, 1900, at the advanced age of 95 years.

Mrs. Reed was converted at the age of twelve. In 1833 she married Mr. George K. Reed, of Dighton, Mass., and moved at once to Fall River, where she united with the First Methodist Episcopal Church. In 1858 she moved to Taunton and joined the Central Church, of which she remained a member till the time of her decease. For upwards of twenty-five years she was an active church worker, when impaired health necessitated a less active life, although she continued to attend the means of grace as long as she was able. Her voice in song and prayer, her presence and testimony, were all familiar in the social services of her day. Her husband died in 1861, since which time she has lived with her only son and child, Mr. George S. Reed, of Taunton.

Mrs. Reed was totally blind for the last eighteen years of her life, though her spiritual sight was undimmed and her spirit serene and triumphant. For eighty-three years did this Christian soul render glad and grateful service to her Saviour and Lord. She knew affliction in many forms, but she found tender care, loving confidence, and abundant grace. Conscious to the last, she said she was nearer the other world than this, and soon entered into its joy and repose. So lived and died one of God's dear children.

W. O. B.

**Wilcox.**—Susan Elizabeth, wife of James M. Wilcox, was born in Pomfret, Conn., March 15, 1821, and died in Central Village, Conn., Sept. 6, 1900.

Mrs. Wilcox gave herself to Christ and His church in the days of her youth, and united with the Congregational Church in Abington, Conn., of which her father and mother were both active and consistent members. She was married in 1845 to James M. Wilcox, and shortly after her marriage transferred her membership to the Methodist Episcopal Church in Moosup, of which her husband was a member. She was a constant attendant upon the services of this church, and a devoted worker in the Sunday-school and social meetings so long as her health permitted. Her home was some two miles distant from the church; but this was no barrier to her attendance so long as she had the health and strength to walk. When these failed her, she attended the Congregational Church in the village of her residence, where she taught a class in the Sunday-school till within a few weeks of her death. She was also an indefatigable worker in the ranks of the W. C. T. U.

Her Christian life was characterized by a devoted constancy and an earnest practical sympathy which found its most natural expression in doing good. She had no fear of disease, and in the homes of sickness, especially in contagious diseases where others were afraid to go, she was often found watching by the bedside, relieving the suffering of the sick or helping to bear the burden of the sorrowing. A lover of her church, a faithful friend and helper of her pastors, she demonstrated to an unusual degree

the spirit of pure and undefiled religion. Her life was fruitful in good works, and her end was peace.

Besides her husband, she leaves behind her a daughter, Anna, who lives at home; a son, Ferdinand S., of Providence, R. I., and a brother and a sister residing in Danielson.

The funeral was held in the Congregational Church, Central Village, conducted by the undersigned and Rev. E. M. Anthony, both former pastors, assisted by Rev. A. J. McLeod, pastor of the Congregational Church.

FREDERICK C. BAKER.

**Matteon.**—Sept. 23, 1900, Mrs. Eliza Weston Matteon, widow of Rev. Hezekiah Matteon, died in Worcester, Mass., at the home of her daughter, Mrs. H. E. Chandler, at the ripe age of 92 years and five months.

Mrs. Matteon was born in Amherst, April 7, 1808, being the youngest of seven daughters of Jesse and Ann Weston. Her family being in good circumstances, she received an excellent education and was always a most interesting conversationalist, and to her latest hour kept herself abreast of the events of her church as well as of the world at large.

In 1837 she was married, in Fairhaven, Vt., to Hezekiah A. Matteon, both at this time being members of the Baptist Church. Some years later a change of faith brought them both into the Methodist Episcopal Church, and in 1854 Mr. Matteon was admitted to its ministry in the New Hampshire Conference. Together they gave twenty years of valuable service to the church of their choice in the itinerancy.

Mr. Matteon died in 1876, since which time Mrs. Matteon has made her home, first with her daughter Abbie (Mrs. R. A. Evans), and since her death in 1894 with Mrs. Chandler, of Worcester. In these homes of her only children she was lovingly cared for till the Master called her home. Her ninetieth birthday was suitably observed by her friends in April, 1898, during the session of the New England Conference in Worcester, and many of the ministers of the Conference availed themselves of the privilege of calling on this venerable woman

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who with tears of joy gave expression to her appreciation of such recognition.

Mrs. Matteson was a most excellent woman. Her Christian character was a blending of deep spirituality with a sense of personal unworthiness that often made her distrustful of her standing as a Christian and thus robbed her of the joyousness that ought to have been her portion. She was an ardent lover of her Bible, and not a day was passed without a large portion being read by her; and during the later years of her life this Book alone was her constant companion. For more than half a century she was a constant reader of ZION'S HERALD which came regularly to her home and was as much appreciated in the last year of her life as ever before.

Her last illness was brief, and on Sunday, Sept. 23, she "was not," for God took her. The funeral services were attended by a large circle of friends at the home of her daughter in Worcester. Rev. Jesse Wagner, who had been her pastor in Worcester and also in Chelsea, conducted the services, assisted by Rev. Mr. Hoyt of the Baptist Church. The interment was at Nashua, where beside her husband, who preceded her to the better life by nearly a quarter of a century, she awaits the resurrection of the just.

In her will she left a bequest to the Preachers' Aid Society of the New Hampshire Conference, thus showing her love for the church and Conference whose interest and work were always near her heart.

W.

**Guild.** — Mrs. Chloe B. Guild was born in Barnstable, Mass., April 15, 1816, and died in Quincy, Mass., Sept. 16, 1900, aged 84 years.

Her father, Reuben Crocker, was one of the early Methodists on Cape Cod, and a class-leader. She was converted when about eighteen years of age, and united with the Methodist Episcopal Church. Married to William D. Guild in 1838, she removed with her husband and family to Quincy in 1849, and the remainder of her life was spent there. She united with the small Methodist society, worshiping, at that time, in Faxon Hall. Later she joined the church at Quincy Point, and when that ceased to be a Methodist society, she transferred her membership to West Quincy. She was a lifelong Christian, faithful in her family and devoted to her church till the infirmities of age prevented her from sharing in its active work. Her Christian character so impressed itself upon her family that her descendants are walking in the path in which she trod. She died in peace in the faith in which she lived.

Three daughters survive her — Mrs. Mary W. Carter, Mrs. Eliza A. Penniman, and Mrs. Lydia D. Otis, all of Quincy. Two of her grandsons occupy positions of great usefulness in the church — Rev. Wm. T. Carter, of the New Hampshire Conference, and George W. Penniman, of Fall River, secretary of the First General Conference District Epworth League.

C. W. WILDER.

**Murch.** — Mrs. Amanda C. Murch, daughter of David and Cordelia Sawyer, of Moderation, Me., and wife of John E. Murch, was born in 1847, and passed to her heavenly home on the morning of Sept. 19, 1900.

Mrs. Murch was converted when but eighteen years of age, and joined the Free Baptist church, ever proving a faithful Christian worker. Her highest joy was realized when in the service of her Lord and Master. Through the influence of this godly woman her sister, Mrs. Charles Getchell, was led to the Saviour.

Nov. 1, 1877, she became the wife of John E. Murch, of Dayton. In 1887 she joined the Methodist Episcopal Church of Goodwin's Mills, by letter, her husband joining at the same time on profession of faith. When sickness did not prevent, she was always present at church, a sweet Christian spirit whom to know was to love. More than a friend, a sister has departed; the church and community at large feel that they have sustained a great loss, but their loss is her eternal gain. A husband, three daughters, an aged mother and four sisters

mourn for her. May the spirit of the Master comfort them in their bereavement!

The funeral took place at her residence in Dayton, attended by her pastor. Many and beautiful were the floral tributes. Her remains were placed in the cemetery at Moderation to await the resurrection of the just.

W. H. VARNEY.

**Gage.** — Died, in Woodstock, Conn., Aug. 4, 1900, John Gage, aged 80 years.

Mr. Gage was the son of a Baptist minister, and one who especially honored his father's memory. When young he became interested in religion, but did not take a firm stand until middle life; but then, largely influenced by his excellent and devoted wife, he joined the Methodist Episcopal Church in East Woodstock, Conn., to which church he was much attached, coming four miles alone and in feebleness on the eightieth anniversary of his birthday, that he might once more worship there. The class-meeting was his soul's delight, for he realized its spiritual value as few in these days do. The writer, as his loved pastor, visited and prayed with him a little before the summons came, and found him awaiting in blessed readiness an entrance into the better land.

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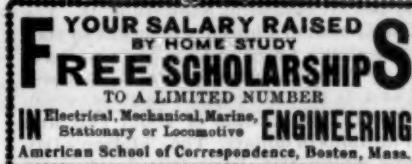
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### Twentieth Century Movement

[Continued from Page 1369.]

take money for them, if they were mine. They are the catalogues of one of our old institutions. This one had sixteen pages of printed matter in it, and one page not printed at all, and a good many other pages were printed in large type — the institution was so little. There were only about 100 students — 110 altogether. Two years later, another one just like it appeared. That was in 1845. That year 1845 was the year when Olin preached from the text, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Listen! I will read you a name or two of those who heard Olin that day: J. W. Beach, Daniel A. Whedon, Gilbert Haven, Ammi B. Hyde, Oliver Marcy, Fales H. Newhall, Orange Judd, Alexander Winchell, James E. Latimer, Daniel Steele. Those were students in that institution that day when Olin preached. What I make bold to say is that the whole church could, that year, have afforded to give to Wesleyan University all the money she gave for all her education and all the rest of her benevolences, if she had simply instructed those whose names I have mentioned.

Here is this other old catalogue, dated 1852-'53. And in order to render it bulky enough to make it worth while to send through the mails, they printed the lists of graduates and of visitors and everything else to make a respectable document out of it. I will read a few names out of this catalogue also: Cyrus D. Foss, Joseph H. Knowles, David Brewer (now on the Supreme Bench). Henry Lummis, Charles H. Payne, Samuel F. Upham; and there were two boys who came down from an unknown town — Henry White Warren and William Fairfield Warren. I mean to say that in the institutions now being carried forward at great cost and great effort and mighty sacrifice, the men and the women are being trained who in the years to come will render to the Church of Christ the kind of service that these have rendered whose names I have read. And all the money that we are spending for all our schools could be spent with profit upon any school that would make a contribution like this to the church in any given year.

Said President Eliot: "It will make rich return of piety and poetry and that fine sense of civic duty without which republics are impossible." I think it will. "Rich return of piety and of poetry." It would be fitting indeed that other sections of our great church should make contribution to

old Wesleyan and Wilbraham and Boston; for your lines "have gone out to the ends of the earth, and there is no speech nor language" now "where their voice is not heard."

And that is the essence of the Twentieth Century Movement. That is the essence of it. It all ties itself up, as far as I am particularly concerned, with these great schools. I will not say that it all ties itself up with these schools exclusively; but for me this is the thing I have to say. And this I will say in season, out of season; and I will appeal to the memories of those who have gone, and I will appeal to the gratitude of those who remain, and to the patriotism of this land, to make their devout thanksgiving to Almighty God — thanks-giving to Almighty God — in behalf of His children.

### Boston Methodist Social Union

The October meeting was held on Monday evening in the chapel of Boston University, 12 Somerset St. About 150 men sat down to the tables bountifully supplied by Caterer Dill. Six new members were elected. The guests of the evening were Dr. W. F. McDowell, secretary of the Board of Education, and Dr. E. M. Mills, secretary of the Twentieth Century Fund. Seated with them at the table on the platform were President Atwood of the Union, President Warren of Boston University, Bishop Mallalieu, Rev. Dr. C. W. Gallagher, Rev. Dr. W. R. Newhall, Dean Buell, Rev. Dr. C. F. Rice, Revs. C. U. Dunning, F. E. Hamilton, and Mr. R. S. Douglass.

Dr. W. R. Newhall offered prayer, after which President Atwood introduced Dr. McDowell, who said, in substance: I bring you the greetings of the Board of Education. We have had on our Board from the first one of your men, Rev. Dr. John W. Lindsay, and we shall meet in a month and mourn with sorrow the loss of Oliver H. Durrell, that stalwart layman. For the sake of the laymen I venture to repeat a few facts: We have under the care of this Board 225 institutions at home and abroad, of which 58 are colleges and universities approved by the University Senate. These institutions contain 8,500 teachers, and are educating 50,000 students. The Methodist Episcopal Church, which was so poor and cared so little for education, as some have said, has invested about thirty millions in these schools, and is in tremendous need of much more. The annual income is about two and one-half millions of dollars. The Children's Day collections which you have been giving for twenty-five years have helped more than ten thousand to get more or less of an education — more than six thousand into the ministry, of whom more than six hundred have gone into missionary work.

Mr. Wm. Goldthorp, who left our Board a legacy of \$35,000 for the education of worthy young men for our ministry, never had the advantages of a college education nor of a city ministry, but he said: "I hope the Methodist Church will educate so many ministers that this circuit will always have one." The best man for the neediest place, was the motto of our great founder. When we come to separating the best men from the poor and needy, we shall have lost our hold on the masses. Lord Kitchener, as soon as he had conquered the Soudan, hurried to England to beg money to found a college there. This desire to uplift the masses is in our blood, and we must needs do it. Harvard University has much to its credit for bringing the Cuban teachers here last summer. The same spirit is in the blood of us as Methodists — we must train leaders and lift the masses. Christianity must be known as of the open hand as well as the open heart.

It is said that in England men found families and in America they found universities. The

families sometimes go wrong, but the universities go on to bless the world. An old farmer one day visited Ohio Wesleyan University and sat in the chapel watching the boys come in. He thought that soon these would be gone and others would come and go. Likewise the professors would soon be gone and others come and go. He said to himself, "I have a farm that will endow a chair here, and then by the grace of God I will sit here forever and see the procession go by." On the platform of that institution sat Professors Williams and McCabe, who had taught there fifty years; 1,650 men went into the ministry in part through their influence. What a product from one farm! So we are set not to bring in the reign of a kaiser or an emperor, but the reign of a King who shall ever reign, the kingdom of the King of kings and Lord of lords.

Dr. E. M. Mills was then introduced, and spoke briefly on the Twentieth Century movement. He said, in part: We are under obligation to our Bishops for bringing to our attention the contrasts of the past one hundred years. The record of the century means much advance in every way. A man who was not a Methodist has said that the mightiest man in the eighteenth century in England was "Sir John Wesley." Another has said that the greatest influence of the last century was the rise of Methodism; that these men made all reforms possible. The hymns of Wesley have done untold good in winning souls to Christ. J. A. Froude said, in 1874: "I am firmly convinced that either Methodism or Romanism is to have the United States." A Romanist priest reported, "We have not studied Methodism as we ought. It is destined to become the soul of Protestantism." In the light of these prophecies we must gird ourselves to our duty. In connection with our Twentieth Century offering we have already given three millions for education, four millions for church debts, and \$750,000 for charities. If we as Methodists do our duty, others outside of our numbers will help. See how the outsiders in England have helped. So Lyman C. Smith, not a Methodist, has lately given three times as much as any other single giver in giving a building to Syracuse University. Methodism needs now to increase more the working force of her institutions, to make more powerful the plants now in existence. The small college has a work to do, and needs aid to do it. Here your great aim should be to help Boston University. If you stand by your institutions, friends will be raised up to help you. The New York Tribune says the greatest educational need now is more and better secondary schools. Think of the great multitude who have come up as Christians to help the church and the world out of the Methodist seminaries! Christian education cannot be emphasized too much. A revival in the church school has a profound meaning. So I plead for the Methodist schools. Methodism ought to take care of her own sons and daughters. We lose too many who go to other schools and colleges. I plead with you for the sake of your sons and daughters.

You need a larger hospital in Boston. Wonders have been done in this way in the West. Great things are being done, too, in paying church debts all over the country. If we can get Methodists to give, their sons and daughters will follow the gifts. We must educate the men who sit in the pews and the women of our homes as well as the ministers in our pulpits. The sons and daughters of Wesley are called to push forward the work which he began.

The meeting of the Union closed with the doxology, and the benediction by President Warren.

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